The Christian Century

PUBLISHED WEEKLY

Our Hope Is in God

By Hugh Stevenson Tigner

Church and Workingman

By Richard C. Smith

Scientific Materialism in Asia

By Howard Brinton

Stress Loyalty to Truth

A Report of the Presbyterian, U.S.A., Assembly

JUNE 9, 1954

In This Issue

HUGH STEVENSON TIGNER

pastor of the Plainville, N. Y., Christian Church, has contributed many articles and book reviews to The Christian Century in the past dozen years. His article in this issue is the fifth in a series presenting various points of view on the Evanston Assembly's central theme —"Christ, the Hope of the World."

RICHARD C. SMITH

is director of student field service at San Francisco Theological Seminary, San Anselmo, Calif., where he also teaches courses in a minister-in-industry program. Last summer he represented the Presbyterian Church, U.S.A., on the World Council's preparatory commission on evangelism. For 11 years Dr. Smith was a pastor in the West Virginia coal mining area; the Mountaineer Mining Mission community service and church program which he established in Pursglove has now been extended to 11 communities and is staffed by three ministers.

HOWARD BRINTON

is on a two-year assignment in Japan for the American Friends Service Committee, of which he was one of the initiators. He is leading Quaker seminars, studying and interpreting religious and political trends in Japan, conducting Bible study classes, giving numerous lectures and conducting discussions. In October he will return to serve as director emeritus and teacher at Pendle Hill Graduate School, Wallingford, Pa., which he directed 1936-52. Dr. Brinton has taught science and religion courses at Earlham and Mills colleges. He is the author of *Friends for 300 Years*, a survey of Quaker history and beliefs (Harper, 1952).

ERNEST MARSHALL HOWSE

minister of Bloor Street United Church, Toronto, reports the Muslim-Christian conference he attended in Lebanon in April. During a former pastorate in Winnipeg, Dr. Howse served for some time as The Christian Century's correspondent for western Canada.

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Coming Events

June 9-13. Lutheran Free Church 58th Annual Conference, Thief River Falls, Wis.
June 9-13. National Baptist Publishing Board Sunday School Congress, San Antonio, Tex.
June 9-15. Evangelical Lutheran Church 21st biennial General Convention, Minneapolis.
June 9-16. Methodist Student Movement Regional Training Conference, Camp Casowasco, N. Y.
June 11-13. American Association of Colleges for Teacher Education Workshop on Teacher Education and Religion, Cedar Falls, Ia.
June 12-18. Southwest Conference on the Christian World Mission (National Council of Churches Joint Commission on Missionary Education), Mt. Sequoyah, Ark.
June 12-19. Methodist Student Movement Regional Training Conference, Epworth Forest, Ind.
June 13. Children's Day (N.C.C. Division of Christian Education).
June 13. Methodist Student Day.
June 13. Japan International Christian University Founders Day.
June 13-19. Boulder Conference on the Christian World Mission (N. C.C. Joint Commission on Missionary Education), Boulder, Colo.
June 13-19. United Christian Youth Movement Training Conference, Black Forest, Colo.
June 14-18. American Lutheran Church Northwestern District Convention, Pacific Lutheran College, Parkland, Ore.
June 14-18. Meredith College School of Christian Studies, Raleigh, N. C.
June 14-19. Laboratory School for Migrant Workers (N.C.C. Division of Home Missions), Seabrook Farms, N. J.
June 14-20. Augustana Lutheran Church 95th Annual Synod, Los Angeles.
June 14-20. Church of the Brethren Annual Conference, Ocean Grove, N. J.
June 14-20. Faculty Conference on Theology (Faculty Christian Fellowship), Trinity College, Hartford, Conn.
June 14-25. Institute of Scientific Studies for the Prevention of Alcoholism (5th session), Loma Linda, Calif.
June 14-Aug. 23. Boston University Minister-in-Industry Seminar, Boston.
June 15-20. United Evangelical Lutheran Church 58th Annual Convention, Audubon, Iowa.
June 16-24. American Baptist Convention National Youth Conference, Green Lake, Wis.
June 16-July 25. Winona Lake School of Theology, Winona Lake, Ind.
June 18-20. Moravian Laymen's Conference (North America), Bethlehem, Pa.
June 18-20. United Church of Canada Laymen's Conference, Muskoka, Ont.
June 20-23. Finnish Evangelical Lutheran Church (Suomi Synod) 65th Annual Convention, Waukegan, Ill.
June 20-24. Quadrennial Convocation on Christian Colleges (N. C.C. Division of Christian Education), Granville, Ohio.
June 21-26. Association of Council Secretaries Annual Meeting, Lake Geneva, Wis.
June 21-July 30. Summer Schools of Pastoral Care, Augustana Hospital, Chicago; Cleveland Receiving Hospital, Cleveland, Ohio.
June 23-27. Evangelical Mission Covenant Mission Church of America Annual Meeting, Rockford, Ill.
June 23-30. Congregational Christian Biennial General Council, New Haven, Conn.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, JUNE 9, 1954 NUMBER 23

EDITORIAL

ANY READER familiar with his "westerns" knows that a favorite stratagem of the gang intent on robbing the bank was to set fire to the livery stable and thus draw the citizenry to the town's outskirts. Something like this may be behind the communist shipment of arms to Guatemala. With the United States doing so much talking about sending more armed forces to southeast Asia, the master-minds in the Kremlin may not be averse to giving Washington a reminder of possible trouble in our own backyard. But while this development in Guatemala should be carefully watched, it is ridiculous to try to blow it up into an international crisis as the sensational press seems determined to do, or as Senator Smathers of Florida tried to do in the incendiary speech he delivered in the Senate on May 28. It is nonsense to call a single shipment of arms a "Russian . . . violation of the Monroe Doctrine." It would, in fact, be hard to prove that the shipment violated anything—except the moral obligation of every nation to keep the peace. Moreover, our countermove in flying cargoes of arms to Honduras and Nicaragua is as dangerous to peace as the communist shipment to Guatemala. The truth is that both international communism and the United States are playing a dangerous game in fostering an armament race in Central America. No governments in that perpetually explosive region can be trusted not to start shooting the weapons being put into their hands. When we arm them we give our Central American military dependents the power to make our policy for us. It is not so with the communists, for if Guatemala's rashness gets it into trouble the Russians will not hesitate to let it get out as best it can. The total Central American situation today is bad; dealing with it by shipping arms to governments spoiling for a fight will not help.

Armament Race in Central America

France Opposes Thai Appeal to U.N.

AS THE PROSPECT of a communist victory in Indo-China has increased, the United States has become more favorably inclined toward turning the problem over to the United Nations. Up until three months ago Washington apparently believed that American aid, indirect or direct, would be enough to insure at least a stalemate for the French, and so some such truce as ended the fighting in Korea. Now that is a dead hope; as a consequence the U.S. would like to throw the whole business into the hands of the U.N. and call on it for the "united action" Mr. Dulles has sought without success. However, France has balked at every suggested resort to the U.N., for Paris fears that if Indo-China ever reached the agenda of that world forum India would insist on raising the case of Pondicherry and the nationalists of North Africa would likewise clamor to be heard. The United States, not daring to disregard the wishes of as important an ally as France, has therefore been baffled as to how to get the issue of communist aggression in southeast Asia before the international body. However, as May was ending it was thought that a way to do so had been found which would not involve the larger issues of French colonialism. Thailand, an independent nation, could appeal for a U.N. observation team to report on the communist threats to *its* security implicit in Red advances across Indo-China to the Thai frontier. Word went out from Washington that the Thai appeal was about to be made, and the state department took on a self-congratulatory air for having engineered a clever move. Then France balked again. Let Thailand wait, it said, until after the Geneva conference. Henry Cabot Lodge, the U.S. delegate to the U.N., was pretty bitter, but confined his public comment to the observation that "the action which Thailand contemplates is clearly consistent with the main purposes of the U.N." But the episode has furnished another reminder that, in all consideration of the Indo-China problem, France is determined not to allow her colonial policies to come before the U.N. for international discussion and review.

Southern Baptists Approve Decision

WHAT THE Southern Baptist Convention and its churches think and do is likely to make a decisive difference in the reception by the country of the Supreme Court's decision concerning the elimination of racial segregation in the schools. The churches of this religious body have a membership of more than seven million. That membership is largely concentrated in the states which are immediately affected by the court's ruling. For this reason it was highly encouraging to hear J. W. Storer, president of the Southern Baptist Convention and minister of First Baptist Church, Tulsa, Oklahoma, appeal to all Christians to respect the ruling of the Supreme Court on public school segregation. He said: "As Christians we are to love all men regardless of color, even as God does. . . . Since the Supreme Court has made its ruling it is the duty of all Christians to respect that ruling and pray that God shall guide

its implementing within the framework of mutual understanding and consideration." A. C. Miller, head of the Christian Life Commission of the convention, pointed out that the latest decision does not stand alone, but is the twenty-ninth in a series of cases having to do with racial inequalities. Of these, twenty-seven have been decided in a way which is consistent with the one on the schools. "The decision was the inevitable result of social progress based on the Christian teaching that all men are included in the love of God and have dignity and worth in the sight of God," said Dr. Miller. "The decision will be accepted by the majority of our people in the south." Baker J. Cauthen, head of the denomination's foreign missions board, said the decision will strengthen American influence abroad and "reduce some obstacles to missionary work." Courts Redford of Atlanta, secretary for home missions, said: "We should implement the decision so as to conserve and improve the great gains already made in racial understanding and cooperation." Among others who spoke publicly to the same general effect: L. S. Sedberry of Nashville, Henry W. Tiffany of Norfolk, Virginia, Blake Smith of Austin, Texas, E. H. Westmoreland of Houston, and C. C. Warren of Charlotte, North Carolina. American Christianity has reason to be grateful that it has in the Southern Baptist Convention leadership which speaks responsibly and courageously at this critical time and on this important matter.

And Now There Is None

WHEN THE United States district court sitting in Washington dismissed the "Communist" case against Prof. Val R. Lorwin, it made history that should not be forgotten. Professor Lorwin is a member of the faculty of the University of Chicago. Before taking that position he was on the staff of the state department. Back in 1950 when Senator McCarthy launched his career as a national affliction with charges that there were 205, or 57, or 81 Communists and security risks on the payroll of the department of state, Lorwin's name appeared as number 64 on the list of 81. A loyalty investigating board held hearings and cleared him. After that he returned to the University of Chicago, where he is assistant professor of social science and labor relations. But last December he was indicted by a U. S. grand jury on charges that he lied in 1950 when he told the state department security board he had never been a member of the Communist party. The University of Chicago retained him as a member of its faculty, giving him a leave of absence on pay until he could clear his name of charges he had always categorically denied. Then, in the last week in May 1954, Warren Olney, assistant attorney general who heads the criminal division of the department of justice, asked District Court Judge E. M. Curran to dismiss the indictment. He said that the justice department prosecutor assigned to the Lorwin case had misrepresented the government's position. The prosecutor had falsely told the grand jury that two FBI witnesses were prepared to swear that Lorwin was a communist. He had wrongly persuaded the grand jury not to call Lorwin before them on the ground he would invoke the Fifth Amendment. Why was this prosecutor, who has now been fired, willing to resort to such methods? Was it because Lorwin was the *only* person on McCarthy's list of 81 even to be indicted, and some victim was needed? Why did the court order the justice department to produce its record of the secret testimony on which the false charges against Lorwin originally rested? Was it because the court feared the emergence of an underground which might subvert the whole course of justice under law? Professor Lorwin is now free, on motion of the justice department, by order of a federal court. First, he has to try to recoup the expenses of his four-year fight for vindication, which are reported to have been $25,000. On the salary of an assistant professor, that will not be easy. But even more difficult will be his task of recovering faith in American justice. He needs help on both tasks.

Find Lost Tomb of Pyramid Builder

DISCOVERY after five thousand years of the burial place of the pharaoh who built the Great Pyramid at Giza near Cairo forges another link between ourselves and the land which is in many ways the mother of western civilization. One hundred and sixty-six generations had come and gone while the sealed subterranean corridor remained hidden beside the largest of the pyramids. Century after century the feet of revolutionists, grave-robbers, petty kings, tourists and multitudes of ordinary people beat on the sand over the tomb. Alexander the Great and Napoleon had stood there without knowing that the ghost ship of Cheops lay under their feet in a huge underground vault. But early in May 1954 the builders of a better road for tourists uncovered blocks of stone, and excitement began to mount. Before the month ended, limestone blocks 15 by 5 by 6 feet in size were drilled through and a young Egyptian archeologist, using a mirror to reflect the light of the sun into darkness that had not been penetrated since about 2900 B.C., was the first to look in. He saw the deck of a magnificent funeral ship, equipped with oars and a rudder. "A smell of incense mingled with the scent of wood," he reported. "It was faint and mystic, like the odor of a cathedral. . . . The walls of the corridor were oval, like a ship's hull. . . . In the dimness I could see coils of linen ropes . . . laid out in a religious symbolic pattern." Undoubtedly this is only the beginning of a series of discoveries—perhaps the most important of modern times. They will greatly increase our knowledge of a period concerning which our information is scanty. And just possibly they may give us a little better perspective on ourselves.

Probe of Foundations Makes Headlines

ROBERT HUTCHINS, former chancellor of the University of Chicago and more recently an executive of the Ford Foundation, has resigned to head the subsidiary Foundation for the Republic. This entity was established for the revolutionary purpose of helping Americans preserve their civil liberties, so it will doubtless receive its share of critical attention. Meanwhile, the committee set up by the House of Representatives under the chairmanship of B. Carroll Reece of Tennessee to probe educational and philanthropic foundations recently celebrated its first

six months of life on the public payroll by issuing a statement prepared by its research director, Norman Dodd. This statement aroused some comment in the nation's press because Mr. Dodd was distressed over the "empirical methods" used by the foundations in determining their operations. He feared the use of empirical methods would result in "a deterioration of moral standards and a disrespect for principles." We have been attempting to discover what Mr. Dodd means, but so far have not been able to secure the full text of his statement. If he is saying that those foundations do the most good which are guided by a clear religious or moral purpose, he is in our opinion on solid ground. But some witnesses who have appeared before his committee to criticize empiricism seem to have something else in mind. A California lawyer held forth for three days against the Rockefeller, Ford and Carnegie foundations because they foster "communist ideas in public education." For good measure, he attacked the National Education Association, John Dewey and UNESCO. The latter particularly annoyed him because, he said, it undermines the United States Constitution. He said the foundations should be stripped of their tax-exempt status unless they provide money also to "the other side." If this designation of where the foundations were to spend part of their money seemed ambiguous, the gentleman could doubtless have spoken explicitly if he had been pressed to do so. Meanwhile the probers appear to be veering toward empiricism themselves. After all, this investigation could make headlines for years, and probably will.

A Great Christian Editor Passes

GIDEON SEYMOUR was only 52 when he died on May 20 in Minneapolis, but it is difficult to think of anybody whose passing has made a greater difference to more people. As executive editor and vice-president of the *Minneapolis Tribune* and the *Minneapolis Star,* he had done a great deal to make those influential papers the major force for civic integrity in the upper middle west. Starting within his own shop, as he would call it, he gave himself to his fellow workers, praising often, blaming seldom, insisting on high standards and himself providing an example by conscientious and diligent application. Willmar Thorkelson, religion editor on the *Tribune* and Minnesota correspondent of The Christian Century, notes as an element in the sorrow felt by Gideon Seymour's associates the loss of the editor's instant and unfailing concern for persons and his warm interest in every phase of their work. This interest might have been especially evident in the field of religion, for he was a man of faith as well as of action. Mr. Seymour was an active member of Plymouth Congregational Church and served in a number of denominational responsibilities. He was equally busy as an officer of the Minneapolis and Minnesota federations of churches. Last year he headed a campaign which raised $1.5 million for the Y.M.C.A. When The Christian Century made a study of the Mount Olivet Lutheran Church in Minneapolis as one of a series on twelve great churches in America, it was by order of the executive editor that the article appeared without deletion in the feature section of the *Tribune.* A month ago an editor of this paper visited Mr. Seymour in his office and talked with him about the new writers he was discovering and the writing he planned to do. He was finding it difficult to obey his doctor's orders to reduce his schedule. Now others must shoulder the tasks he carried with such vigor and courage. Their own powers grow with their remembrance of one whose whole life was charged with the power of the resurrection.

Buddhists Also Hold World Council

CHRISTIAN CHURCHES now looking toward Evanston will not be the only great religious group to hold a world council this year. In a cave constructed outside Rangoon, the Buddhists of the world have opened a Great Council. Buddhist great councils don't come as frequently as Christian world assemblies. This is only the sixth held since the death of Gautama 2,498 years ago. The fifth was held in 1871. But if the Buddhists do not meet as often as Christians, their meetings last longer. This Great Council is planned to continue for two years. That will give ample time for the delegations of Buddhists expected from Canada, Britain, Australia, Belgium, Finland, France, Germany and the United States to reach Burma by next November, when the non-Asian converts are expected to give the gathering a pronounced missionary flavor. Reports from Rangoon indicate that the opening of the conference, which drew more than 50,000 attendants, most of whom had to stay outside the "World Peace Cave" and consequently were drenched by a sudden monsoon downpour, followed ceremonials familiar in the Buddhism of southeastern Asia. It will be interesting to see whether this company, which at this stage is drawn largely from Burma, Ceylon, Thailand, Laos and Cambodia, will make any reference to the events taking place in that part of the world or to their relation to Buddhism's future. And it will be equally interesting, when Japanese Buddhism becomes the center of attention, to see what sympathy the rest of the Buddhist world shows for the reforming or modernizing tendencies which have developed in a number of Japanese Buddhist sects and in their offshoots in Hawaii.

Arabs Offer Plan For Water Use

THE FIRST indication of a willingness on the part of the Arab states in the Middle East to move a little way toward compromise in their relations with Israel appears on the vital question of joint use of water resources. A group of Arab experts was organized after the visit last fall of Eric A. Johnston, special envoy from President Eisenhower to the Middle East. The group is reported to have agreed to a plan by which one-fifth of the Jordan river water would go to Israel, and to be ready to propose this plan when Mr. Johnston returns. The Johnston proposal, which has been given the label of a Jordan Valley Authority, would give twice as much water to Israel. The Arab proposal offers a basis for discussion, which is what it was probably intended to do. ¶American Baptists, meeting in Minneapolis, urged reform of congressional probes. ¶The National Congress of Parents

and Teachers was told by Bertram M. Beck at its annual convention in Atlantic City that delinquency is leaving the slums and appearing in better communities because the home, the church and the school are losing their power to "pass on a sense of social values from one generation to the next." Mr. Beck is director of the new juvenile delinquency project of the U. S. department of health, education and welfare.

Stress Loyalty to Truth

[EDITORIAL CORRESPONDENCE]

Detroit, May 26.

ONLY ONE of the 880 commissioners to the 166th General Assembly of the Presbyterian Church, U.S.A., voted against endorsing the famous "Letter to Presbyterians" issued last fall by the General Council of the denomination. That denunciation of political lying and espousal of the "majesty of truth" and the "order of God" is therefore incontestably established as an authentic expression of the mind and conscience of the Reformed tradition in this period in America.

Not even one vote opposed submission to the presbyteries of the plan of union whereby this denomination, together with the United Presbyterian Church and the Presbyterian Church, U.S., may soon merge. The proposal was unanimously adopted, and will be submitted to the 257 presbyteries in the coming year if the other two merging denominations also vote similar actions. The votes on merger and on political morality were the two most significant actions of a church whose annual assemblies usually provide an accurate measure of American Protestantism at its best.

I

If there remained any doubt that the "northern" church longs wholeheartedly for union with other churches of the Presbyterian family, it should have been dispelled here. In addition to its unanimous vote favoring merger, the General Assembly elected Ralph Waldo Lloyd to be its moderator. Dr. Lloyd, president of Maryville College in Tennessee, has been chairman of the "Permanent Commission on Interchurch Relations" since before the southern church initiated discussions on union in 1937. No American churchman comes nearer than he to incarnating the ecumenical mind and spirit.

This assembly heartily cheered Fraternal Delegate Archibald K. Stewart of the United Presbyterian Church, who declared he hoped his church would also vote unanimously for "one great Presbyterian Church united to make a great impact on the spiritual, moral and cultural life of our nation." It also asked Dr. Lloyd to take to the forthcoming assembly of the Presbyterian Church, U.S., a letter stating its "deep longing" for union and saying: "Our desire is for a union which is loyal to Jesus Christ, our only Lord and Savior, to the Holy Scriptures and to the church standards which we hold in common." At one point Stated Clerk Eugene Carson Blake reminded a commissioner that at this time church merger must take priority even over proposed reforms.

During the past year the Presbyterian Church, U.S.A., has spent a good deal of time discussing the General Council's historic "Letter to Presbyterians." Chief critics of the letter were a group of Pittsburghers. Defeated in their home presbytery, they attempted without success to stir up laymen in other areas, drawing a protest from a San Francisco area presbytery on the ground they were violating accepted Presbyterian procedure. It was anticipated that they would stage some sort of demonstration here, but none materialized. They objected to the letter's statement that an "assault on basic human rights" is in progress in this country, to its designation of some congressional investigations as "inquisitions," to its fear that democracy may succumb to the communist practice of lying because some of our public figures dethrone the truth without scruple when such action seems expedient.

II

The "Letter to Presbyterians" might have been passed by this assembly with a routine gesture, since the few motions of censure which had been made in the presbyteries during the year failed by large majorities. (See The Christian Century for November 17, 1953). But as this General Assembly approached, the letter and John A. Mackay, author of its first draft and the moderator of the General Assembly, were publicly attacked. Dr. Mackay replied by denouncing "patriotic lying" in his opening sermon to this meeting, and the assembly went out of its way to meet the attack in terms which could not be mistaken.

In the April 24, 1954, issue of the *Saturday Evening Post* an article appeared under the authorship of Daniel A. Poling, editor of the *Christian Herald*. That article sought to prove that some clergymen are aiding the communist conspiracy and cited the "Letter to Presbyterians" and Dr. Mackay as climactic in a series of alleged examples. Dr. Poling said: "The sinister character of communist infiltration and the uniqueness of its subversive apparatus when it moves in to deceive the churches is found, as perhaps in no previous document, in this official letter." Then Dr. Poling referred to two 1953 issues of what he described as a Communist publication, the *Cominform Journal*, and said: "In the release of July 3, I have underscored in red six sentences and in the release of October 2, nineteen sentences or paragraphs, the exact sentiment and, in several instances, the exact language of which appeared in the Presbyterian letter."

After noting that "the material from the *Cominform Journal* is basic editorial content for all communist publications," Dr. Poling asked: "How then do we explain the striking parallel between the pronouncement prepared by one of the nation's most distinguished Protestant theologians and clergymen, and released officially, and these official communist releases? I believe that Dr. John A. Mackay . . . who wrote the statement, is not and never has been a Communist." After saying that Dr. Mackay is a theologian and a scholar and making other complimentary remarks, the author of the *Post* article added: "But in these matters I believe him to be terribly, tragically mistaken. I believe that, in sincerity but in error, he has misled his church."

This General Assembly did not believe that Dr. Mackay had misled his church and it did not believe that Dr. Poling had presented a true picture of him or the disputed letter.

It was helped to this conclusion by *Presbyterian Life,* the church's brilliantly edited fortnightly magazine whose circulation is over 790,000. When the Poling article appeared, Editor Robert J. Cadigan learned from Dr. Mackay that he had never heard of the *Cominform Journal.* He then sent his associate general manager, Robert H. Heinze, to see Dr. Poling in New York. According to the May 29 issue of *Presbyterian Life,* which was available to commissioners here, Dr. Poling refused to discuss his article or to point out the "striking parallels." But Cadigan had previously obtained from the *Post* photostated copies of the *Cominform Journal* issues showing Dr. Poling's underlinings. He and his associates studied the passages which were supposed to contain the striking parallels and reported: "The editors of *Presbyterian Life* . . . find that there is no sentence '. . . the exact language of which appeared in the Presbyterian letter.' They find no paragraph '. . . the exact language of which appeared in the Presbyterian letter.' " In other words, there was no "exact language."

But what about the parallels of "exact sentiment"? In the midst of the widely divergent subject matter of the three documents, a precarious similarity was discovered on two peripheral points. The Presbyterian letter had deplored "un-American attitudes toward ideas and books" and the *Cominform Journal* had at one point referred to "an organized crusade against books" in the U.S.A. "Exact"? Hardly. The council's letter had also rebuked officials who "regard as a forlorn hope any negotiated solution of the major issues which divide mankind." The Cominform paper had said: "At the present time there is not a single controversial or unsettled question which could not be solved by peaceful means on the basis of mutual agreement of the interested countries." The similarities are vague and unconvincing, and even if they were much closer would prove nothing because both subjects are incidental to the Presbyterian letter. So there is no "exact sentiment," no "exact language," no "striking parallel." Nobody has anything to explain, unless possibly it is Dr. Poling.

Dr. Poling's *Post* article quoted an unnamed elder as saying of the Presbyterian letter: "It is an interim statement, written by the moderator of the Presbyterian Church and officially released by the General Council. But finally only the General Assembly speaks for the Presbyterian denomination. I do not believe that the General Assembly will ever endorse this letter as written and released. I do believe that the letter misrepresents the great majority of all Presbyterians and would be so proved if and when submitted to the General Assembly."

The anonymous elder was mistaken. Not once but twice this 166th the General Assembly voted its approval of the letter and of its author, Dr. Mackay. The first time came during its review and approval of the actions of the General Council. Later, to leave no doubt in anybody's mind, Roy Ewing Vale, pastor of Tabernacle Presbyterian Church in Indianapolis and a former moderator, moved that "this 166th General Assembly of the Presbyterian Church in the United States of America does adopt and proclaim as its own action the statement sent forth by the General Council of the General Assembly . . . entitled: 'A Letter to Presbyterians Concerning the Present Situation in Our Country and the World.' "

The motion was seconded by John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian Church, New York. He said: "I believe that Dr. Mackay is one of the most completely consecrated and dedicated servants of Jesus Christ in this generation. The General Council, through its Presbyterian letter, has raised a standard to which all who love American freedom and justice may repair. In this resolution, let us lift that standard so high that no one in this nation can ever doubt where this General Assembly stands." Whereupon the assembly, with only one dissenting voice, voted its approval of Dr. Vale's motion. For good measure it jumped to its feet and applauded for a long time when another commissioner proposed a vote of confidence in Dr. Mackay.

The standing committee on social education and action of the 166th General Assembly achieved some kind of record in its report. It contained over 10,000 words and tried to put the assembly on record on approximately 95 issues, ranging from farm price policies to control of the H-bomb.

Next year the assembly will meet in its largest presbytery, Los Angeles, and in 1956 it will celebrate its 250th anniversary in Philadelphia unless it convenes to complete the united church, in which case it will probably meet in Washington. Church membership jumped by its biggest gain last year and is now 2,581,580. Sunday school enrolment is largest in history—1,684,415. The church has 67,716 elders, 43,496 deacons, 9,836 ministers and 8,550 local churches. And it has Christian courage, spiritual power, faith to stop the mouths of lions.

H.E.F.

Ethiopia and the African Future

CONSIDERABLE COLOR has been added to the American scene by the visit of Haile Selassie, emperor of Ethiopia. The American public may not have been as much impressed as his entourage expected by his claim to descent from that Queen of Sheba who enacted such a romantic role in the biblical record. And the resounding titles by which his majesty is proclaimed—Conquering Lion of the Tribe of Judah, Elect of God and King of Kings—have probably caused more amusement than awe. But for the emperor as a man who has shown how to meet adversity with dignity and fortitude, as well as a national leader who is attempting to transform one of the world's most feudal and undeveloped free countries, Americans have great respect and a hearty welcome.

No one seems to be quite sure why Haile Selassie should have chosen this particular time to visit the United States. Newspaper reports have referred to a ceremonial signing of the recently completed agreement for the establishment of an American air base, or bases, in Ethiopia. But many other such agreements have been negotiated without requiring visits to these shores. Perhaps, in some obscure way, the official marks of esteem shown the royal visitor are expected to add to his prestige when dealing with his feudal barons at home. Or this may seem to Washington

a good way to impress on him the might of the nation with which he has formed a virtual military alliance. Or perhaps the visit has had no more hidden reason than that the emperor wished to see a wide expanse of this country with his own eyes, in the hope of gathering ideas for the improvement of his kingdom. If this has been the reason for his coming, we trust he is taking home a large store of new suggestions for Ethiopia's advancement.

I

Haile Selassie is a good man. He showed impressive qualities of character in the days when he stood up to Mussolini's fascist rapacity, when he warned the League of Nations of the moral judgment in store against it, when he led his half-armed tribesmen against the Italian invaders, when he underwent the privations of exile. In the years since restoration to his throne, he has worked hard to make his country over into some semblance of a modern state. Especially in the field of education, where the emperor holds the cabinet portfolio in his own hands, has the advance been impressive since Ethiopia regained its independence. We have yet to meet a Westerner who has lived in Ethiopia or talked with the emperor who has not been favorably impressed by him.

But this very unanimity with regard to the emperor's good intentions illustrates again the limitations of the "good man" theory of government. With a considerable knowledge of the nature of a well-governed modern state, with a burning desire to advance his people's welfare and, in theory, with the unlimited powers of an absolute monarch, Haile Selassie is still able to make very little impression on the poverty, brutality and extreme backwardness of his nation. His personal relations with the United States government and the United Nations have been good enough to bring Ethiopia help from UNRRA, WHO, FAO, the world bank and the Point IV program. An American military mission has been sent to Addis Ababa to train the Ethiopian army, and the U.N. has marked its approval by authorizing the emperor to add Eritrea to his kingdom. But the claim that Ethiopia is now a democratic government under a constitutional monarch is farcical. Actual power continues to be held firmly by feudal lords and landlords, working hand in glove with a decadent church, who see to it that very little reliable information as to what is actually going on in the country ever reaches the well meaning emperor.

A minor incident will illustrate the way in which these reactionaries who surround the throne conspire to thwart the emperor's efforts to advance his nation. A year ago *Life* published a remarkable special issue on Africa. In its section on Ethiopia two sentences read: "Haile Selassie is struggling against the unprogressive nobility to develop the naturally fertile areas of his land, and trying, despite the lack of interest of the clergy, to encourage education among his people. Even though it took a helpful step last year by federating with neighboring, democratic Eritrea, Ethiopia is still a backward country with not a single native architect, chemist, doctor or agricultural expert." The Greek proprietor of the store in Addis Ababa which obtained copies of this issue of *Life* was called to the palace and ordered not to sell it. It was only after liberal elements in the ministry of foreign affairs appealed directly to the emperor that sale was permitted of a magazine which, in most respects, gave great credit to Ethiopia as Africa's oldest independent nation.

II

In theory, personal government reaches its uttermost limit in Ethiopia. Every achievement must be accredited to the merits or contribution of His Imperial Majesty. (This term is always used in speaking of the emperor, even in the most informal and intimate personal conversation.) In what passes for an Ethiopian press—and the reactionary forces see to it that there is no press of any importance or with any freedom—whenever the name of the emperor is used it must always be placed at the beginning of the article. Adjectives referring to Him must always carry the capital letter. Supposedly, he is the fount of all decisions, the source from whom all blessings flow.

In practice, of course, this is far from reality. What happens in most instances is that Haile Selassie turns over to personal favorites enormous powers over various aspects of the national life—except the schools—which they then proceed to run in any capricious fashion that strikes their fancy. Their only danger lies in the possibility of direct appeal to the throne, and those who might make such appeals are warned that, if they make trouble, the court clique will find ways of inflicting retribution. When the court favorites are social and political reactionaries—as in the case of Ato Makonnen Habtewold who, as minister of finance, press and information, is probably the most powerful single individual in Ethiopia, including the emperor—their influence in the nation's life for stagnation or worse is enormous.

In Ethiopia today there is no free press, no freedom of speech (except in some of the schools of which the emperor is the active patron), no free elections. The courts wink at outrageous denials of the rights of accused persons, and the explanations given of some perversions of judicial process which have been reported abroad have been no explanation at all. When Eritrea, a former Italian colony, was annexed it was hoped that the relatively liberal order there would have a liberalizing effect on the enlarged kingdom. The opposite has proved true; instead of adding to the civil rights of the Ethiopians, union has cost the Eritreans many of the rights they formerly enjoyed.

One of the most reactionary factors in the total situation is the Coptic Church. This is one of Christianity's most ancient branches. It will be represented in the coming Evanston assembly of the World Council of Churches. But the Coptic clergy in Ethiopia is almost universally looked down on as illiterate, rapacious, lazy, a tool of the feudal landlords—in brief, as a swarm of social parasites. The real ruler of the church is not its titular Abuna, but the reactionary cabinet member, Ato Makonnen. Christian missions from other lands find their efforts hamstrung by regulations which confine their evangelism to "open areas," meaning areas largely inhabited by Muslims or pagans. But once mission work in such areas begins to make an impression, the Coptic priests find it easy to move in, distribute a few religious medals among illiterate tribesmen, and then claim these as "closed areas" to all except Copts.

There are Ethiopian Christian pastors in prison today,

unable to gain trials, because they continued to preach in areas where they had been working after the Coptic authorities had ordered their missions to move on. The mission bodies concerned do not protest to the Ethiopian government against such dislocations of their work, or against such treatment of their Ethiopian workers, lest this bring restrictions on the medical or educational work which is encouraged, or lest they be expelled entirely from the country. As these mission bodies do not think it expedient to protest to the Ethiopian government, so they do not think it expedient to report candidly to their home constituents on the conditions they encounter inside Ethiopia.

III

What relation does this situation in Ethiopia bear to Africa's future? Here is an entire continent beginning to seethe with mass discontent and to press for the advantages which have become the familiar possession of most of the peoples of the West. On that continent stands this kingdom, proud that it has maintained its identity and independence for so many centuries. Most of its people are still held in abject poverty and physical misery by feudal lords blessed by a decadent church, who will crack down hard at the first signs of popular revolt. But the strong tides of discontent which are sweeping through the rest of Africa are being felt also in Ethiopia.

Unless there are sweeping social and political reforms without long delay, the day of revolt against Ethiopia's feudal lords is bound to come. Perhaps Haile Selassie sees this, and perhaps—bound as he is by the powerful reactionaries who surround him—he is subtly helping to speed that day by multiplying schools in which free discussion is permitted. (Though teacher and student must watch their lips from the moment they step outside the classroom.) Certainly the emperor has expressed his desire again and again to see liberal ideas from the outside world introduced into his kingdom.

The United States, which has formed such close ties with Haile Selassie, has a responsibility to do what it can to help the emperor modernize his country. It should do so lest the time come when, to protect its military interests, it be caught propping up a reactionary regime in Ethiopia as it has been caught in Indo-China, in Spain and in North Africa. There is much the United States can do to help the emperor's desire for liberal development, provided our government goes about it intelligently and with determination.

But Christian missions also have a responsibility—a responsibility to the exploited common people of Ethiopia. They have a responsibility to see that the Ethiopians have a chance to appraise the good news of the Christian message in a purer form than they find it in the present Coptic Church, to assist in the education of a respect-compelling Coptic clergy, and to inform Christian peoples in other lands of the truth about conditions in Ethiopia.

In the emergence of the new and greater Africa, Ethiopia should be a leader and pace-setter. If Haile Selassie could have his heart's desire, it would be. But if things go on as they have been going, Ethiopia will be tortured eventually into a tragic explosion, out of which catastrophe can result as easily as advance. The time to help Ethiopia is now. But to help her, the U.N., the United States and the Christian churches of the world must deal with her present condition as it is, not as they wish it were or as the propagandists employed by the court clique proclaim it to be.

The Silent Six

EDITOR THE CHRISTIAN CENTURY:

SIR: Here is something the postman brought in. *Dear Simeon*: I read your letter bawling out the Do-It-Yourself movement for improving the home. I sympathize with your laziness and your desire to have your wife do all the hard jobs around the house. But have you ever thought of what a marvelous thing it would be if the Do-It-Yourself movement should strike the churches? O boy! Then some of the end-seat sitters in our church would do something themselves, which has not happened since the close of the Civil War. The most that they ever do is to stand for the hymns. That knocks them out for a whole week.

I see that lots of attention is being given these days by dramatic critics in New York to the skillful performance of six actors who play the part of the judges in the drama made of the trial in "The Caine Mutiny." They sit there speechless for two and a half hours, with no motion except breathing. They have been called the "Silent Six." They remind me of people in our church. Only in some churches it is the "Silent Six Hundred." Their heaviest exercise, ecclesiastically, in years has been to raise an eyebrow. Their skill inspires me to verse:

> Theirs not to make reply,
> Theirs but to sit and sigh;
> Theirs not to make a try,
> But as the years roll by
> Sit the six hundred.

As one of my "Silent Sixty" said to me last week, "No, sir! I'm not signing anything and I'm not saying anything these days." One of God's mutes! Their favorite song is, "Oh, to be nothing, nothing!" And they just about make it, too!

Let me be entirely fair. These mutes do speak once in a while. They say, "Why don't *they* do something?" The most persistent superstition in the world is this one about a mythical "they" who are responsible for things, as though "they" could be separated from "we." Just imagine what would happen if the slogan, "Why don't *they?*" got shoved aside for, "Let's get going"!

The other thing they say, thus breaking the silence, is about their pastor, "Why doesn't *he?*" And then they reel off a list of jobs enough for three men, for which they often pay enough for a third of a man.

The Good Samaritan founded a Do-It-Yourself movement. When he saw the wounded man on the roadside, he did not hurry on to Jerusalem to denounce the corruption in the police department responsible for such outrages. He was a naive soul. He "did it himself."

John Wesley III.

That is not his real name. If I gave it, the Silent Sixty in his church would get him fired.

Yours, SIMEON STYLITES.

Fifth in a Series Presenting Various Points of View On the Central Theme of Evanston

Our Hope Is in God

By Hugh Stevenson Tigner

CHURCH HISTORY as well as other kinds of history demonstrates that general councils do not necessarily make for the increase of unity. If the forthcoming assembly of the World Council of Churches at Evanston is approached with the notion that one section of the church has a mission to correct or prevail over another, then the World Council of Churches will have become more like the United Nations than a Christian council. The disposition must be such as to make ourselves amenable to correction by Christ, to instruction from the Bible, and to the suasion of the Holy Spirit.

The intention of the Evanston meeting is surely to say that our hope is in God. Not merely to say it, but to appreciate the height and depth of this truth more vividly; to sit in the presence of it, to partake of it afresh and to be requickened by it. The historical situation is such as to point this up as a critical need. For we are being told quite loudly by the current drift of things that man is not the potter he congenitally fancies himself to be.

I

No one needs to be told that our hope is in God, since that is an ancient adage. But we need to be reminded that the adage has not been outmoded by anything man has done; we need to rediscover its truthfulness. It is a truth that flows in the middle of the biblical-Christian stream, and not in a side eddy. And *hope,* in that context, has a much more positive, powerful and creative meaning than it has in the popular vocabulary, where it means little more than our wishfulness and speculation. Hope—as embodied in the New Testament especially—is a *"living hope."* It lives within us as a vital part of our lives. It is the Christian's faith, trust and commitment declared in the future tense. We have this hope because we are already living within the eternal God, through the mediation of Jesus Christ, and not because we think we might get a lucky break from the wheel of fortune.

II

The Christian's hope, as a subject for analysis and meditation, contains both positive and negative charges. Positively, we are brought to recognize "this grace in which we stand," this grace by which we have been saved and promised the full abundance of God's favor and wealth. Negatively, our pride is rebuked. We are reminded that this is "the gift of God"—that is to say, his doing and not ours. Man is not the maker and lord of history, but rather one of its materials.

This has always been difficult for man to accept, else there would never have been so much warning on the subject in the Bible. "When you have possessed the land which the Lord your God is giving you, and have prospered in it, beware of saying to yourselves, 'My own power has gotten me all this.' " If the bunglers and fuddlers of that primitive technological culture were tempted to think of themselves as masters of destiny, how much greater is our own temptation! Have we not been venturing even into weather-making?

Dependence upon God is not only difficult for men to accept, but difficult for moderns even to comprehend. For I observe that when my contemporaries are confronted with this idea as a major premise of religion, many of them take it as an insult to man's competence and dignity, and interpret it as a denial of human responsibility. The argument seems to be that if man is not the lord of history, then he may as well flop down and bother himself to do nothing. To which argument the Apostle Paul (if he wrote the letter to the Ephesians) made the perfect reply: "You did not learn Christ!" Verily, it is hard to be sufficiently humble to put our hope in God. We have more confidence in ourselves!

In his *Christianizing the Social Order,* Walter Rauschenbusch wrote: "Our fathers cowered before the lightning; we have subdued it to our will. Former generations were swept along more or less blindly toward a hidden destiny; we have reached the point where we can make history make us." This is representative of a great deal of modern thinking, Christian, non-Christian and anti-Christian. It has crept into the modern understanding of Christianity and has so entwined itself with the Christian ethic that we often speak of ourselves as "builders of the Kingdom of God" and contrivers of "world peace." We imagine it is our "good will," coupled with our know-how, that will accomplish the job of salvation if it is going to get done. And so our good works cease to be offerings to God and become steps in the master blueprint according to which we think we are shaping history.

III

The hope here is in man rather than in God. This is the idea with which the political religions of our time have run away. They actually understand their devilish deeds as good works, because these are seen as necessary parts of the glorious blueprint which the party is imposing upon the world for its welfare.

The Bible, which is the most history-conscious of all scriptures, never speaks of man outside a relation of dependence on God except to warn against such thinking as the pride that goes before destruction. The story of Israel is not primarily the story of what the Israelites did, but the story of God's grace toward Israel and of his judgment upon her responses to his grace. The marvel is not of man's works, but of God's works. Christianity is not set forth as a human accomplishment, but as a further display of God's power and love. It was the stone which the builders rejected that became the chief cornerstone. Is not that the pithiest and most penetrating of all comments upon history?

When viewed with hindsight and read about in a book, history presents a logical order. But history in the making, history as it is lived, is actually a sequence of surprises. No one foresees how the materials are going to be arranged, what is going to be picked up by posterity and given emphasis, what is going to be discarded. The stone which went unnoticed may become the chief cornerstone of tomorrow's structure; the stone so confidently cemented into the corner may be used to make a pig sty. This is the way history actually works. There is a history-making that goes on over the heads of the history makers. Destiny is quite as hidden from our eyes as from "former generations."

The present age is one that shows this forth from day to day, week after week. On the one hand, we are confronted with the frustration of statesmanship, the frustration of the best-intentioned and most reasonable measure, the amazing inability of men to make history flow in the channels which seem to us so obviously right and good. On the other hand, we are confronted by the incredibly brutal consequences of men bent upon making history flow as they think it should. When men do reach to command the lightning and move to "make history make us," their deeds are destruction. As we are compelled to face this fact we must be plunged into utter despair—unless we have the confidence that our hidden destiny is "hid with Christ in God."

The Church and the Workingman

By Richard C. Smith

ONE EVENING not long ago I made my way through the crowded streets of Castleford, in Yorkshire, England. It was Sunday, and I was on my way to the principal service of the United Methodist Church. Before I reached the chapel I encountered crowds of miners with their wives and children, queueing up in front of the cinema and all but blocking the sidewalk in front of the pubs. But in the pews of the Methodist chapel I found no more than thirty people. Yet that chapel is a key church in Castleford and in the denomination that has been closely associated historically with the English working classes.

The service in the chapel consisted of a well planned order of worship and a stimulating sermon on Christian alertness. It was brought to a close with a moving communion service, whose oft-repeated injunction was: "Go now, in peace!" But as I took leave of the cordial people and their gracious pastor, it was not with peace in my heart. I had been sustained at the Lord's Table, but there were thousands of miners just outside the chapel door who had not even tried to approach the communion feast. They were still walking by on their way to the cinema and to the pub. The workingman was decidedly outside this central church.

Everywhere, They Are Outside

What I saw in Castleford seems to be representative of Protestantism at large. The World Council of Churches supports this assertion. Last summer, at Geneva, its preparatory commission on evangelism received a survey which indicated that the Protestant church, as a world body, has lodged itself in one segment of society. Here are direct quotes from that survey:

"There is a stalemate with regard to evangelistic progress in all the churches in Asia, where the church is almost completely middle-class" (Malaya). . . . "The urban Christianity is generally out of touch with the laboring classes" (India). . . . "The church . . . does not reach to the mass of the people, either in the countryside or among industrial workers" (Japan). . . . "Among the city population the intellectuals and the working classes are identified as the two groups least touched" (Latin America). . . . "Workers are regarded as being outside the church's life to a large extent" (Germany). . . . "Except among the Pentecostals or in the Salvation Army the proletariat has deserted the churches" (France). . . . "There is a marked reluctance among the workers' groups to take part in the regular services and work of the church" (Switzerland). . . . "The world of the workingman is largely a world outside the thinking of the church" (Scotland).

In America, Too

We all know that here in the United States large numbers of working people are outside the life of the church. This is certainly true of the San Francisco bay area. Particularly is it true of the longshoremen. On a recent visit to a local meeting of the International Longshoremen and Warehousemen's union, I asked the research director about the religious beliefs and church connections of the membership. Accepting the definition of a Christian as one who believes in Jesus Christ as Lord and Savior and who tries to follow his example, the director declared that a minority were certainly not Christians, and that probably a majority were not church members.

What is true of the longshoremen is generally true of the coal miners, the steelworkers and many other Americans in mass production industries. Large segments of our working people are separated from the life of the church, and often even from the Head of the church himself.

If it is true that throughout the world the workingman is often outside the life of the church it is well to ask, Why is this so?

Reasons for Cleavage Vary

The first answer is a severe one, but nevertheless true: some working-class people—like people everywhere—do not *want* to accept Jesus Christ as Savior and King. They have their own ways of putting it: "I want to be just as good as I want to be and no better." "Let me alone!" "If I want to go to hell with my boots on, what's it to you?"

When a man says this—when he refuses to accept Jesus Christ as Lord and Savior—his fate is the same as that of any other human being making the same decision. For on his relationship to Jesus Christ depends the eternal destiny of *every* man; the worker is no exception.

A second reason for this cleavage is apparent when we consider the place of the union in the life and thinking of some men of labor. There is certainly a very legitimate place for the union in the worker's life. But when the union meets regularly on Sunday morning, then the Sabbath has not only been broken but another commandment put in jeopardy. And when the union's decisions become decisive in all areas of life—when it becomes a complete substitute for the church of Jesus Christ—then the first commandment has indeed been broken.

A third reason for the separation is given by the men themselves when they say that the church of Jesus Christ is too closely identified with management and ownership. Sometimes it is put very bluntly, as it was put to me in London by Sir William Lawther, head of the National Union of Mineworkers: "The Christian church is for the most part the captive of well-heeled economic interests." In other countries I have heard it stated thus: "The church is the willing servant of the possessing class." Or: "The church has never been a friend to the workingman. In labor conflicts, almost without exception, it has lined up on the opposite side, on the pretext of defending justice and order."

The 'Middle-Class' Ideal

There is enough truth in these allegations to command our attention. Throughout the world, particularly in industrial areas, the church building or the church's property, or both, may be owned by an industrial corporation. In some parts of the world the minister's salary is paid in part or in full by a corporation. In America such a person is referred to as a "company preacher"; in England he used to be called a "squire's hireling." I know of one minister whose salary is paid entirely by a labor union. He is properly known as "labor's stooge." During the depression of the 1930's this feeling was accentuated in Scotland by an action of the Church of Scotland's General Assembly. The unemployed sent a deputation to this body asking for help. The deputation was not even received; the assembly went on with its business.

A further reason for the cleavage—one that involves us all—is the failure of the church of Jesus Christ to provide an adequate ministry for the evangelization and pastoral care of the workingman. Her funds have been too often used to organize and support churches only among middle-class groups—the steady, dependable wage earners, the "hot prospects."

Very often Protestant churches have not challenged their ministers to accept a proletarian ministry. Rather, the ideal picture of the successful minister has been one who serves a "respectable" or fashionable church in suburbia. Until fairly recently, scant attention has been paid by the theological seminaries of the world to training a man for a working-class ministry. And to round out the list of failures, the church has not until very recently shown any inclination toward training the laity to bear witness to the Christian faith on his job.

So much for the state of the world church as related to the workingman and the reasons for it. How can the workers of the world be won for Jesus Christ and brought into the life of his church?

Lay Witness Important

First of all, if workers are to be evangelized, other workers must pioneer the way in winning them. This is essentially, though not entirely, a layman's task. And laymen are well able to do it. I think of a motorman in a coal mine in West Virginia, who took the New Life Movement of the Presbyterian Church, U.S.A., seriously. Benny knew that large numbers of the men with whom he worked were not Christians, and he determined to do something about it. So he talked to the men individually at the mine lamphouse about Christ. And over the intercom system he sang songs of Christian faith as his motor rumbled through the black depths of the mine. At the end of the day when the men turned in their "checks," Benny was on hand, his cap light blazing, still witnessing for Christ. He was used by the Holy Spirit to win entire families to Jesus Christ.

One Sunday afternoon a few years ago I saw another layman pioneering the way in the German Ruhr near Gelesenkirchen. He was a lay preacher who worked five days a week in a coal mine. I went with him as he visited some of the miners in their barracks. He carried under one arm newspapers and books, in his pocket the Book of Life. He offered educationally underprivileged miners good reading, but far more important he opened for many a miner that Book of Life. On the job in the mine and off the job in the miners' barracks, this layman humbly and effectively demonstrated his faith in Jesus Christ.

If workers are to be evangelized and through the power of the Holy Spirit built up in the Christian faith, opportunity must be offered for ministers to be specially trained in theological seminaries. Such training can be received through courses like those in the ministers-in-industry program, through the intern-in-industry projects of the American Friends Service Committee, and through such enterprises as that in which Don Cornish, a San Francisco Theological Seminary student, is engaged. In a logging community near Eureka, California, Cornish works in a lumber mill five days a week and at the same time is responsible for the spiritual welfare of members of a local congregation.

Clergymen Need Understanding

Parish ministers themselves can experiment with creative approaches to the workers. One ecumenical conference recommended that in each denomination a few fully trained, ordained clergymen should work full time in mine, mill or factory, and so learn the ways of the workers' world from the inside. A few Catholic priests who have done this have won the hearing of the workers at noonday masses celebrated in the industrial plant itself. Other parish ministers have experimented with the settlement house or community center approach. Contacts made by offering recreation programs, establishing clinics or developing libraries have become vehicles for evangelism and Christian education.

However talented and consecrated the parish minister may be, it is still the Christian lay worker who can be most

mightily used by God to meet this crisis in the life of world Protestantism. For the staff of the Presbyterian mountaineer mining mission in West Virginia this truth will be forever incarnated in the person of Ed. One night Ed came to a young peoples' meeting in the community building. He had been drinking, but the leaders did not ask him to leave. A few days later he came to a church school service. Then one Sunday he took another step and stayed for church. Shortly after that Ed was converted. He gave up drinking. There was no Presbyterian church in the tiny mining camp, so he joined the church across the river. His wife and children joined with him. A few weeks after he had made formal confession of faith in Jesus Christ, Ed said he wanted to help organize a church in his own community. So after he had been coached in New Life evangelism, Ed went to work. He spoke about his Savior humbly but confidently from the lamphouse to the working coal-face and all the way back again. He called on every family in the neighborhood. Sometimes the going was rough, sometimes people slammed doors, but Ed kept at it and the Lord blessed his ministry. Today there is an organized church in that mining camp, largely because one worker took the gospel seriously.

In the letter of James we are enjoined to "show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory." But the testimony of the World Council of Churches is that we *have* shown partiality, that the worker has been passed by, that the man who toils with his hands has been spiritually neglected. Him we must reach lest the church of Jesus Christ continue to be a one-class church. Unless we do so, we have not carried out the Great Commission. And if we do not carry out the Great Commission in all of its fullness, surely God will judge us. Is he perhaps already judging us and punishing us through the tyranny of communism?

The whirlwinds of rebellion have already shaken many shores. For us, there is still perhaps a little time. Let us therefore make it abundantly clear by word and deed that we show no partiality as we hold the faith of our Lord Jesus Christ. Let us, through the power of the Holy Spirit, become God's instruments for bringing the workingman into the fellowship and communion of the world church.

Asia and Scientific Materialism

By Howard Brinton

AFTER TALKING with a number of students in Japan, I have come to the conclusion that our congressional committee on un-American activities is barking up the wrong tree. The game they should search for in the colleges is not the pink or red professor, but the scientific materialist whose economic views may be quite conservative. In American colleges and universities the philosophy of scientific materialism is taught in many classrooms, though its proponents may be far from adopting it as a basis for action outside the classroom.

That scientific materialism does not necessarily result in communism is obvious. But it is not so obvious in the West as it is in the East that a materialistic philosophy, resulting from a complete commitment to Western science, is a powerful agent in weakening older philosophies and preparing the way for communism. This is one factor in the struggle against communism which the West tends to overlook. By putting all its emphasis on economic and political differences, the West ignores the sources of communism within itself.

West Provides Method and Goal

While not the cause of the communist revolution, physical science, the most characteristic and original element in Western culture, has furnished communism with its philosophy and its methods. The Judeo-Christian religion, the other most characteristic element in Western culture, furnished communism with its goal—the classless society, the Kingdom of Heaven, where absolute justice prevails and all share according to need. When the West realizes that the method and the goal of communism are both essentially Western importations, it will know better how to deal with this great new revolutionary force. Such realization would also result in much-needed self-examination and, one could hope, a furtherance in the putting into practice of our Christian code.

Here in Japan it is easy to observe the wide difference between the results of the impact of science on the Western and the Eastern worlds. In western Europe and America science grew up gradually as a home product. It became slowly reconciled with other elements in Western culture, including the Christian religion and Christian morality. It is true that science and religion in the West have frequently opposed each other and more frequently ignored each other, but the two have become largely reconciled, at least in the sense that both are recognized as integral parts of the same Western culture. Even those who have become so scientifically minded as to reject Christianity have nevertheless been powerfully influenced by Christian morality.

Christian Influence Persists

Individually and collectively, the West is far from living up to the type of behavior taught by the Founder of its religion, but his teachings still exert a powerful influence even on those who may be least aware of it. They modify to a great degree the harsh struggle characteristic of a capitalistic society. However unscientific or un-Christian the behavior of the average Westerner may be, science and Christianity are nonetheless dominant influences in his society.

In Russia and Asia the impact of Western science has been comparatively sudden and catastrophic. Reconciliation with older cultures, including their religions and moral codes, has therefore been more difficult than in the West,

with the result that sometimes reconciliation is not even attempted. This is particularly true in Russia and China where, at least officially, Western science has been swallowed whole and entire without reservation. When the conclusion is reached that physical science, which is science in its purest form, has *all* the answers in every field including that of religion and morality, the result is scientific materialism.

Method or Philosophy?

In the West some prominent scientists have shown that physical science is a method, not a philosophy, which can apply only to a certain limited field—that of measurable quantities—while religion and morality have their own sources of truth. Such scientists are not scientific materialists. But if the belief is held that science, which, when genuine, applies only to matter and energy, is the one and only source of knowledge, then it follows that anyone who is scientifically minded must be a materialist. This is the communist conclusion, and the logic is sound.

As a method, science is morally neutral. But scientific materialism is not neutral, for it determines the character of man's behavior toward his fellow-men, as is so clearly shown in present-day communism. For the genuine materialist, man is nothing more than a complicated material mechanism. By the thoroughgoing Marxist he is treated as such. His character is determined entirely by forces which play on him from the outside. Since the forces which determine human character can therefore be controlled, it is possible, by using appropriate scientific methods, to create any kind of man desired. Through the use of science man can be taught to believe anything, say anything or do anything. According to this materialistic philosophy, force—including psychological force—is the only means of producing desired results. In placing the whole reliance on force, the communist materialist is more consistent than is usually the case with his Western counterpart.

However, along with Western science communism has accepted another Western concept which also had no original parallel in the Orient—the Christian conception of the perfect human society as a goal. This goal, sought by the communists with fanatical and quasireligious devotion, has nothing whatever to do with scientific materialism. If that is defined as scientific which has been produced by scientific methods, there is no purely scientific reason why such a society is better than any other. Science can be and has been used to produce a hell on earth.

Triumph of Materialism

To reconcile scientific materialism with the achievement of the perfect human society, dialectical materialism was invented. According to this philosophy—which is a form of scientific materialism—the goal will inevitably be achieved by the action of forces operating according to scientific laws. But the operation of material, mechanistic forces produces a material mechanism and nothing more. The communistic state as it is now developing is like a huge machine. It can produce order and material prosperity but, to the extent that it is consistent with its own philosophy, it attempts to satisfy only material wants. Man is treated as primarily a stomach to be protected with proper clothing and housing.

The consistent, scientifically minded communist seems now more willing than formerly to give up the goal of a utopian classless society and accept instead a mechanistic state which is not equalitarian. In a mechanism some parts control other parts, and the bolts and screws must passively accept their humble role. The result is mechanical order which may be better than chaos but which ignores all of man's other needs. Reports reaching Japan from China indicate an increase in order, education and material prosperity. But acute observers declare that China has lost its soul. Such a loss is not regretted by the materialist, inasmuch as a soul has for him no scientific validity.

The impact of Western science on Japan has been nearly as sudden as on Russia and China, but the result so far is different. As in America, the older religious and moral culture still retains a strong but invisible hold even on those who think they have repudiated it. But in Japan this hold is weaker because the older Japanese code of morals is less adaptable to modern Westernized Japan than is Christianity to contemporary America.

The moral code in Japan was largely based on the principle of loyalty—to parents, to the feudal lord, to the emperor. In the feudal society rivals contending for power, from Shogun and Daimyo down to the head of the family, depended on the loyalty of followers who must obey and if need be sacrifice themselves for their superiors. Feudalism was not created by Chinese Confucianism, but Confucianism in Japan—or at least that part of Confucianism which the Japanese nobility could accept—was a powerful reinforcement of the feudal system. The Confucian code of loyalty to superiors and duties to inferiors was taught in all the schools and became the moral basis of Japanese society. That code was sufficient for many years to hold Japanese society together, but because it emphasized vertical more than horizontal relationships, it has serious weaknesses.

'Loyalty' Is Not Enough

Buddhism, with its teachings of inner superiority to the world and sympathy for all suffering creatures, was also an important element in the older culture of Japan. It was Buddhism that supplied some of the horizontal ties which Confucian feudalism lacked. Buddhism is democratic in its belief that every human being, however humble, can attain high position in the faith and proceed to eventual enlightenment. But today, except for the priest, the scholar and the specialist, and its function at funerals, Buddhism as a way of life has little hold on the populace of modern Japan, though there are some slight signs of revival.

Although Japanese feudalistic society has now disintegrated, much of the old sense of loyalty remains. Multitudes flock to the Kabuki theaters where loyalty is the one theme of nearly every drama, or to those Shinto shrines where heroes are honored for their loyalty to lord or emperor. Loyalty to parents and to the emperor is still strong.

Yet, if Japan is to evolve into a modern democratic state, loyalty will not be enough to furnish the moral basis. Loyalty to persons is not democratic, though loyalty to principles may be. Nor can loyalty, by itself, hold back the tide of communism.

In Japan today Western science has prestige above all else, and many Japanese students and university professors

have accepted it as the answer to all problems. As a result, they have become scientific materialists. The step from scientific materialism to communism is a shorter one in Asia than in the West. Some students are communists mainly because they think that communism is the ideology appropriate for the scientifically minded. In reality, the root of their rebellion lies in their sense of frustration in a society which does not have room for all of them.

The Role of 'Truth'

The love of the genuine scientist for truth regardless of consequences is a force working against communism, for communism does not honor "truth" as this word is usually understood. But the communist is not so much concerned with pure science as he is with practical science. Science is by nature pragmatic. It furnishes tools which can be used to carry out human purposes, good or bad. An important tool is propaganda—which has itself become a "science." From a purely pragmatic point of view, any statement is true which serves an immediate purpose. In America advertisers have sometimes adopted a similar pragmatism.

The serious contradiction between devotion to the truth in order to find right means and disregard of the truth in the use of those means has reduced communism to a struggle for power regardless of truth. Actions based on the theory of scientific materialism can never result in anything but a struggle for power. In this respect Western materialism is more and more showing its true character, for it also knows only how to oppose power with power, military might with military might.

Japanese students tend to believe that what they sometimes call the "superiority of the West" is due entirely to Western science. It is important to make plain that at least some of this so-called "superiority" is due to Christianity, which was itself originally an Asian religion. Christianity, weak and distorted though it be, has been the social cement which has held Western society together.

If Christianity can rise to its present opportunity it can also, now that the older non-Christian social ties are weakening, become the social cement of the Eastern world as well. In its doctrine of love—love of God and love of neighbor, according to the two great commandments—Christianity possesses a principle which can be more effective than communism in bringing mankind nearer to the goal of a perfect human society. By the adoption of scientific materialism, communism can produce only a mechanistic society held together by constraint. By the doctrine of love, Christianity can produce an organic society held together by an invisible soul or spirit emanating from God.

But a weak, divided, uncertain Christianity can do little in the face of a strong, united, certain communism. And a wrong kind of Christianity is equally helpless. A Christianity which accepts force as the essential element and final recourse in dealing with men and nations has surrendered to the very materialism which is basic to communist philosophy. A Christianity of "faith without works" can accomplish little in countries desperately in need of good works. A Christianity which depends only on some divine miracle to bring about the Kingdom of God, perhaps in some unforeseeable future, is no bulwark against a movement which claims to use practical present-day methods to bring the good life into actuality. But a Christianity centered in the two commandments "thou shalt love the Lord thy God" and "thou shalt love thy neighbor as thyself" can go far toward doing what communism promises.

BOOKS

Ecumenical History

A HISTORY OF THE ECUMENICAL MOVEMENT, 1517-1948. *Edited by Ruth Rouse, on behalf of the World Council of Churches. Westminster, $9.00.*

WHEN the World Council of Churches had finally been organized, at Amsterdam in 1948, after a long series of events and activities which had been pointing in that direction for nearly 40 years, it was at once perceived that the movement toward church unity—now generally called the "ecumenical movement"—had reached the culmination of one epoch and was entering upon another, and that the time was therefore ripe for a history of the whole enterprise up to that point. This was the more necessary because, in a movement as vast and complex as that toward union among the churches, progress is necessarily slow, one generation of leaders is succeeded by another, and the consistency and continuity of the total effort demand that the record of what has been done in the past shall be readily accessible both to the rising leadership and to its constantly changing constituency in the churches. So plans were promptly made for the preparation of such a history.

The magnitude of the task was such that it would obviously have to be a composite work. Eminently competent contributors were enlisted to the number of about 15; Miss Ruth Rouse, a lady with scholarship, personal experience in ecumenical activities and unlimited energy, was selected as editor; and a well articulated outline was worked out. It would be natural (I do not know whether it is true) that the first thought would be to produce a history of what is designated as, in the narrower sense, the *modern* ecumenical movement, beginning with Edinburgh 1910, or perhaps a little earlier to show how that crucial meeting came about. If that was the thought, it was quickly seen to be too limited. The ecumenical idea has a history measured not by decades but by centuries. The concept of a united church has received new emphasis in the 20th century, but it is not a modern invention.

The dates included in the title (1517-1948) and the general structure of the book alike indicate that the "ecumenical movement" in this context is meant to denote the unitive ideas, influences, efforts and achievements from the year in which Luther precipitated overt division in the Western church by posting his 95 Theses to the date of the formation of the World Council. This brings the whole course of Protestant history within the scope of the study; that is to say, the whole range of Protestant history forms the background; the actual treatment is of course limited to concepts of the nature of the church and efforts either to promote its unification or to further cooperation among its separated parts. Even the grounds and processes of division which gave rise to the multiplicity of Protestant communions are passed over lightly. I have the impression that the value of the whole could have been enhanced without increasing the size of the book (which is as big as any book other than a dictionary ought to be) if part of the space that some contributors use in rather extensive editorializing had been devoted to concise statements of the rea-

(Continued on page 706)

FACULTY AND COURSES

Hamilcar S. Alivisatos (Greece). Church of Greece. Professor of Theology, Athens.—THE CHRISTIAN WITNESS IN GREECE.

Tetsutaro Ariga (Japan). United Church. Professor of Christianity, Kyoto University.—THE GOSPEL IN JAPAN.

G. Baez-Camargo (Mexico). Methodist. Secretary, Committee on Literacy and Literature of the Committee on Cooperation in Latin America.—CHRISTIANITY IN LATIN AMERICA.

Eivind Berggrav (Norway). Church of Norway. Primate of Norway, a President of the World Council.—THEOLOGY AND CULTURE.

Kathleen Bliss (England). Church of England. Member, National Assembly of the Church of England. Editor, *Christian Newsletter*, 1945-49.—CHRISTIAN ETHICS.

Gerhard Brennecke (Germany). Director, Berlin Missionary Society, in East Zone of Berlin.—THE WORK OF THE CHURCH.

Yngve Brilioth (Sweden). Church of Sweden. Archbishop of Uppsala.—THEOLOGY.

Leslie E. Cooke (England). Congregational. General secretary, Congregational Union of England and Wales.—THE WORK OF THE CHURCH.

Hubert Cunliffe-Jones (New Zealand). Congregational. Principal, Yorkshire United Independent College, Bradford, England.—THEOLOGY.

V. E. Devadutt (India). Baptist. Professor of the History and Philosophy of Religion, Serampore College.—THEOLOGY OF MISSIONS.

L. John Edwards, M.P. (England). Church of England. Economic secretary in Treasury, 1950-51.—CHRISTIAN ETHICS.

Egbert Emmen (Netherlands). Reformed Church. Administrative head, Reformed Church of the Netherlands.—THEOLOGY.

H. H. Farmer (England). Presbyterian. Professor of Divinity, Westminster College, Cambridge University.—THEOLOGY.

Walter Freytag (Germany). Evangelical Church. Professor and administrator.—CHRISTIANITY AND CULTURES.

Stanley L. Greenslade (England). Church of England. Canon, Durham Cathedral; Head, department of Theology, Durham University.—CHURCH HISTORY.

Daniel T. Jenkins (England). Congregational. Associated with Christian Frontier Council, *Christian Newsletter*. Minister, Oxted Congregational Church.—THEOLOGY.

T. E. Jessop (England). Methodist. Professor of Philosophy, University College, Hull.—CHRISTIAN ETHICS.

Victor Jones (England). Methodist. Inspector of factories under the Ministry of Labor.—CHRISTIAN ETHICS.

Adolph Keller (Switzerland). Reformed Church. Pioneer of the ecumenical movement; vice-president, General Presbyterian Alliance; author, lecturer.—TRANS-ATLANTIC CHRISTIANITY.

Hendrik Kraemer (Netherlands). Reformed Church. Director, Ecumenical Institute, Bossey, Switzerland.—BIBLE.

Rajah B. Manikam (India). Lutheran. Joint secretary in East Asia, World Council of Churches and International Missionary Council.—CHRISTIANITY AND THE ASIAN REVOLUTION.

Pierre Maury (France). Reformed Church. Pastor, former president of the Reformed Church of France.—THEOLOGY.

Lesslie Newbigin (India). Church of South India. Bishop, diocese of Madura and Ramnad.—THE CHRISTIAN LIFE.

Martin Niemöller (Germany). Evangelical Church. President, Evangelical Church of Hesse and Nassau.—THE WORK OF THE CHURCH.

R. D. Paul (India). Church of South India. Secretary, Church of South India.—THE WORK OF THE CHURCH.

Ernest A. Payne (England). Baptist. General secretary, Baptist Union of Great Britain and Ireland.—CHURCH HISTORY.

J. F. Peter (Australia). Presbyterian. Professor of Theology, Theological Hall of the Presbyterian Church in Queensland.—THE WORK OF THE CHURCH.

Lennart Pinomaa (Finland). Professor of Theology, University of Helsinki.—THEOLOGY.

Elfan Rees (Wales). Congregational. Executive secretary, Commission of the Churches on International Affairs.—CHRISTIAN ETHICS.

W. G. Symons (England). Methodist. Inspector of factories under the Ministry of Labor.—CHRISTIAN ETHICS.

M. M. Thomas (India). Mar Thoma Church. Vice-chairman, World's Student Christian Federation; youth secretary, Mar Thoma Church of Malabar.—CHRISTIAN ETHICS.

H. van der Linde (Netherlands). Reformed Church. Secretary, Ecumenical Council of Holland.—THEOLOGY.

Roy D. Whitehorn (England). Professor of Church History, Cambridge; member, Central Committee, World Council of Churches.—CHURCH HISTORY.

The Chicago Ecumenical Institute

August 2-7 • August 9-14

WHAT ARE responsible Christian leaders around the world thinking these days? How do they size up their problems? What are they doing to meet their opportunities? What impressions do they have of us, of the world situation, of the prospect for peace? What insights can they share concerning the meaning of the gospel of Jesus Christ for our time?

It is not often that ministers and qualified laymen have the opportunity to secure at first hand and here in the United States answers to these and similar questions. Now the kind of opportunity that opens only once in a lifetime is available—and you do not have to take a trip around the world to take advantage of it! Here in our own land, in the city that will be the ecumenical capital of the world for this summer, it will come to you. Here you may meet world renowned Christians, hear them state their convictions, ask them questions. Here you may form your own impressions, make up your own mind.

How is the gospel of Jesus Christ being presented in India and Germany? What do the Christians of Britain have to say to us? Why are the Japanese Christians so worked up about current developments in their Pacific area? How do French Christians and Scandinavian Christians tackle the problems of the work of the churches in their lands? What is on the heart and mind of Christian leaders in Australia, in Canada, in Mexico?

The Chicago Ecumenical Institute offers a close-up chance to talk over these fundamental matters with the leaders themselves. Some of these leaders are ministers. Some of them are teachers, missionaries, editors, ecclesiastical statesmen. Others are laymen engaged in politics or business. The people of our churches will look to their ministers to bring back to them first-hand interpretations of the faith and thought and Christian action of these leaders.

Two reasons explain our good fortune. Hundreds of Christian leaders, men and women, are coming from overseas to attend the Second Assembly of the World Council of Churches at Northwestern University, Evanston, Illinois, during the last two weeks of August. The theological seminaries of the Chicago area have cooperated in setting up a special summer school at six centers during the first two weeks of August.

For months the committee of the Chicago Ecumenical Institute has been at work on the program and the arrangements. The seminaries have scrutinized with great care the list of delegates and consultants. They have now assembled a remarkable faculty of eminent men and women. It is well balanced in terms of special qualifications, and of countries and denominations.

The program has been so planned that every member of the faculty in each center will lecture every day. There will be a session for each leader at which questions may be put to him from the floor. There will be panel discussions at which all four leaders will be present to share their thoughts with each other and with the people in attendance. There will be opportunity for visits to places of great religious interest in and about the city of Chicago. Housing accommodations have been provided for over 2,000 registrants. The faculty will be different each week at each center. Registrants may therefore remain at the same center for two weeks and benefit by a different program.

Once each week a great service of worship will be held at the Chicago Temple in the Loop. There the registrants from all the six centers will join together to hear two men of great Christian vitality and spiritual depth. On the first Friday night, the speaker will be W. A. Visser 't Hooft of Holland, general secretary of the World Council of Churches. To him more than to any other single individual the World Council of Churches owes its steady progress. On the second Friday night, the speaker will be the renowned German layman, Reinhold von Thadden, the head of the great laymen's movement in Germany.

A registration form is printed below.

FACULTY ASSIGNMENTS AT THE SIX CENTERS

August 2-7	August 9-14
Bethany Biblical Seminary	
Martin Niemöller	G. Baez-Camargo
V. E. Devadutt	H. H. Farmer
L. John Edwards	T. E. Jessop
Hamilcar S. Alivisatos	Tetsutaro Ariga
Chicago Lutheran Seminary	
R. B. Manikam	Leslie Cooke
H. van der Linde	V. E. Devadutt
Kathleen Bliss	Victor Jones
Lennart Pinomaa	Yngve Brilioth
Evangelical Theological Seminary	
Egbert Emmen	R. B. Manikam
Tetsutaro Ariga	L. John Edwards
T. E. Jessop	H. van der Linde
Leslie Cooke	H. Cunliffe-Jones
Federation of Theological Schools, University of Chicago	
G. Baez-Camargo	S. L. Greenslade
Adolph Keller	Hendrik Kraemer
Walter Freytag	M. M. Thomas
H. Cunliffe-Jones	Pierre Maury
Garrett Biblical Institute—Seabury-Western Theological Seminary	
R. D. Paul	Walter Freytag
Yngve Brilioth	Lesslie Newbigin
Elfan Rees	W. G. Symons
Ernest Payne	J. F. Peter
McCormick Theological Seminary	
Eivind Berggrav	R. D. Paul
S. L. Greenslade	Daniel Jenkins
Gerhard Brennecke	Adolph Keller
J. F. Peter	R. D. Whitehorn

The Chicago Ecumenical Institute
5757 University Ave., Chicago 37, Ill.

REGISTRATION FORM

Name_____ Denomination_____ Church Position_____

Address_____

I wish to register for the week(s) of ☐ Aug. 2-7 ☐ Aug. 9-14

I should prefer, if possible, to be assigned to: *(Indicate first and second choice)*

☐ Bethany Biblical Seminary
☐ Chicago Lutheran Seminary
☐ Evangelical Theological Seminary
☐ Federation of Theological Schools (University of Chicago)
☐ Garrett Biblical Institute—Seabury-Western Seminary
☐ McCormick Theological Seminary

I enclose $_____ registration fee for_____ week(s).
[Registration fee: $7.50 per week (not refundable after July 15)]

☐ I wish to be provided with housing and meal accommodations.
☐ I will provide my own housing and meal accommodations.

[Room and Board: $20 a week, except at Federation of Theological Schools, U. of C., where room charge will vary from $2 to $2.50 per day, with meals available in university dining halls at additional cost.]

Checks should be made payable to
THE CHICAGO ECUMENICAL INSTITUTE

Books

(Continued from page 703)

sons for and the circumstances of the divisions which the ecumenical movement is trying to heal.

But of course the idea of a united church did not begin in 1517 either. It began when the church began. The history of the *idea* of a united church, of the ideas as to what constitutes its unity, and of the means employed to realize the kind of unity that was considered desirable by one or another group at one or another time—all this constitutes a vast field all of which is part of the history of the ecumenical movement. The planners of this volume recognized the relevance of this pre-1517 material and entrusted Bishop Stephen C. Neill, assisted by an editorial group, with the responsibility for an introductory chapter not only opening the whole theme but discussing, in as much detail as the limited space permitted, the unity of the primitive church, its incipient divisions and the ways in which the church defended itself against them, the alliance of the state with the church, the schism between East and West, and the medieval unity (never quite perfect) of the Western church. There are many controversial points here, especially in regard to the early church, but any candid critic will say that this is a scholarly, candid and unbiased presentation. Bishop Neill has handled the most difficult assignment of all in a thoroughly creditable manner.

Still, it is a matter of constant wonder to me that so few church historians can see that the great turning point in the history of the pre-Reformation church was *not* Constantine's edict of toleration, but the church's alliance with the state and its adoption of techniques of compulsion both to maintain its unity and to enforce universal church membership for all members of the civil community. When the church ceased to be persecuted, there was a change in its fortunes. When it became the persecutor, there was a change in its character. That last event—implemented by Theodosius and others, and approved by Augustine and all the church notables of his time and for a thousand years thereafter—was an absolute watershed in the history of Christianity, and necessarily also in the history of the conception and realization of church unity. Many of the difficulties which now beset the ecumenical movement are hangovers from that theory of compulsion or suppression, which nobody now defends outside of a few Roman Catholic countries.

Leaving the introduction, we find four chapters dealing with unitive efforts in the 16th, 17th and 18th centuries. For most readers this will probably be the most surprising and enlightening part of the book. What! Serious efforts for unity in the 16th, the century of the great division and of the beginnings of Protestant diversity? And in the 17th, that "wretched century of strife"? And in the 18th, the century of Enlightenment, rationalism, deism and skepticism and of the great Methodist secession from the Church of England? Yes indeed. There was a continuous stream of unitive efforts throughout the centuries so bitterly (and inadequately) characterized. It is thrilling to read of them. The union efforts were all more or less entangled in politics, since all the churches involved were state churches; but even so, there were apostles of unity some of whose words would sound well in any ecumenical gathering today.

Three chapters on the 19th century follow, one of these being the chapter on America with not quite such narrow limits of time. After these we come at last to the "modern" movement—1910 and after—and we still have half of the book before us. The chapter titles will show the completeness of the coverage: "Ecumenical Bearings of the Missionary Movement and the International Missionary Council" (K. S. Latourette); "The Faith and Order Movement" (T. Tatlow); "Plans of Union and Reunion, 1910-48" (Stephen C. Neill); "Life and Work and World Alliance, 1910-25" (N. Karlström); "Life and Work and World Alliance, 1925-48" (N. Ehrenström); "Other Aspects of the Ecumenical Movement, 1910-48" (Ruth Rouse); "The Eastern Churches" (N. Zernov); "The Roman Catholic Church and the Ecumenical Movement, 1910-48" (O. S. Tomkins); "The Genesis of the World Council of Churches" (W. A. Visser 't Hooft).

This great history appears at an opportune time. Here are mountains of material about the ecumenical movement past and present, and for all who will gather at Evanston or otherwise study or promote unity there's gold in those hills.

W. E. Garrison.

Books in Brief

The Head and Heart of Thomas Jefferson. *By John Dos Passos. Doubleday, $5.00.* No admirer of Jefferson will want to miss this superb portrait of his mind. Sufficient biographical data are included to make the work an intelligible and integrated whole, but it is not, in the usual sense, a "life" of Jefferson. It has to do more with his interests than with his acts and fortunes. Jefferson's interests covered so much territory that the book ranges widely through many aspects of the contemporary culture. Government and the rights of man were of course primary interests—but also classical scholarship, architecture, horsemanship, music, agriculture, engineering and education. The list could be extended. In the course of his portrayal of Jefferson's versatility, Dos Passos brings to attention many pertinent but little known details; for example, how he studied architecture in the Paris studio of Clérisseau, who had himself been a pupil of the great classicist Winckelmann at Rome; and how he persuaded the French sculptor Houdon to come to America to make a statue of Washington for the state of Virginia. Dos Passos says Houdon insisted on having his life insured for the benefit of his family before he would undertake the dangerous voyage, but the latest volume of the *Papers of Jefferson* (Princeton Press) gives the impression that it was Jefferson who cannily insisted on the insurance to protect Virginia's advance payment. It would be superfluous to remark, in view of the reputation of Dos Passos as a writer, that his book is literature as well as a fascinating and informative study of the "head and heart" of Jefferson.

The Practice and Power of Prayer. *By John Sutherland Bonnell. Westminster, $1.50.* After nearly 20 years in the pastorate of New York's Fifth Avenue Presbyterian Church and many years of widely heard broadcasting, Dr. Bonnell's spiritual and intellectual qualifications for writing a helpful book on prayer will not be questioned. That this is a small book is one of its merits, and its very brevity is part of its message. One of the most important things Dr. Bonnell has to say is just this: If you have doubts about the efficacy of prayer, don't try to settle them by reading big books on the subject; just try it. It is well to avoid "vain repetitions" in talking or writing about prayer as well as in praying. Dr. Bonnell does.

Liberian Odyssey, An Autobiography. *By F. A. Price. Pageant Press, $7.50.* The author, who was born in Barbados and educated largely in the United States, was sent by the Methodist board as a missionary to Liberia just 50 years ago and has given his life to that work. During this half-century the progress of that Negro republic has been great, and the work of the missionaries has been an important factor in making it so. Mr. Price's record touches upon every phase of that development. It is deeply gratifying to him that the progressive president of Liberia, W. V. S. Tubman, was one of his former students in a mission school and has since remained his constant friend.

Good and Evil, Two Interpretations. *By Martin Buber. Scribners, $2.75.* Readers may perhaps be rather intimidated than enlightened by the author's explanation that this book has to do with "ontological ethics" and with "existential exegesis." Careful study reveals that these are not ill-chosen phrases; but for simplicity's sake it will be better to say that it is a fresh and thoughtful study of the old familiar "problem of evil." This breaks into two problems: Why is there so much suffering in the world, for the just as well as the unjust? Why are there such conflicting impulses to good and evil in *me?* These are the themes of the two parts of the book, the first of which is built around the "existential exegesis" of five psalms. As the subtitle suggests, the author offers interpretations, rather than ultimate and consistent solutions, of these problems.

W.E.G.

CORRESPONDENCE

Greek Evangelicals

SIR: The article in your May 5 issue concerning the tension in Greece between Evangelicals and Orthodox calls for a supplement in the light of further developments. Subsequent to Mr. Tillman's report, the Synod of the Evangelical Church has met. It adopted a very moderate resolution in which it expresses gratitude for the religious and political freedom which exists in Greece, but refers to certain difficulties which have arisen owing to the attitude of certain elements in the Orthodox Church. The synod decided that two representatives of the church should attend the Assembly of the World Council of Churches at Evanston in August.

It should also be added that the World Council has been actively concerned about the difficulties which have arisen in Greece, and that several of its representatives are continuing to help in dealing with the problem. SAMUEL MCCREA CAVERT,
Executive Secretary in the U.S.
World Council of Churches,
New York, N. Y.

Let's Catch Up!

SIR: Since the Supreme Court has thrown out school segregation, let us hope the Christian church catches up and gets rid of its segregated patterns. Let us also hope that on that other thorny question—what to do about war—the Christian church will lead toward a creative response instead of waiting for a lead from secular groups.
Philadelphia, Pa. CHARLES WALKER.

'Rome's New Saint'

SIR: Your editorial, "Rome's New Saint" (May 19), seems to speak out of both sides of your mouth at the same time. Is Pius X a saint or isn't he? Grant him many of the marks of a saint—"humility, simplicity, gentleness," etc.—did he have the mark, *sine qua non*, which might be summed up in an acceptance of the words of St. Paul, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God"?

Does Pius XII realize that a saint is nothing more nor less than a forgiven sinner? And that that goes for the Virgin Mary, for Pius X and for me? That means "To God alone be glory!" But when Pius X or XII mixes in the Virgin Mary as an advocate or intercessor, then a question arises about the sainthood of Pius X or XII.

PAUL H. SMITH.
St. Mark's Evangelical Lutheran Church,
Baltimore, Md.

SIR: I wish to congratulate you on your editorial, "Rome's New Saint." I am a student at a Catholic school, and I have discovered that the Roman Catholic faith is filled with sentimentalism. I have seen many books which represent Mary to be the "queen of heaven and earth with God." Your editorial has strengthened my beliefs as a Protestant.
San Mateo, Calif. MICHEL MALTER.

Not Cherokee

SIR: Re "LaFarge Charges U. S. Breaks Indian Trust" (May 19), Indian people of the Turtle Mountain (North Dakota) reservation are not Cherokee. They are Cree, with some mixture of Chippewa and considerable French. I believe that you will find them to be officially listed as Cree.
Parshall, N. D. AMEL WHITWER.

More TV

SIR: Before we become involved in another Korea and further loss of young American lives, every member of our government should undergo periodical financial investigations and cross-examinations, televised. Then, all young men of military age will know the investments and yearly income secured by officials clamoring for extended war.
Chicago. ALBERT BOFMAN.

Quality Not Strained

SIR: Regarding your editorial, "Quality of Mercy Is Strained by Rank" (May 19), I feel your major premise is mistaken. The colonel and the corporal did not commit the same crime. Because the two courts martial occurred about the same time, it was inviting to consider them together, and I fear you have taken the bait. Your modification of the premise, "although there is no agreement on whether it is a crime," does apply to the case of Colonel Schwable, who broke under questioning and signed a false confession to participating in germ warfare. One factor in the decision given out by the Marine Corps court was the question as to whether the confession actually rendered harm to the citizens of the United States, since the "crimes" to which the colonel confessed were no more than those which were laid to the door of our country by the enemy before they obtained any such confession.

Corporal Dickenson faced charges of an entirely different sort. His sentence was based on the fact that he was found to have informed on his fellow-prisoners. Such conduct was directly the cause of discomfort and grief to the Americans thus involved, and constituted a clear-cut violation of our rules of conduct for men taken prisoner by the enemy.

Apart from your failing to make this very fundamental distinction, your editorial still carries some very excellent points. I agree entirely that "the quality of mercy should not vary between colonels and corporals, or between the different branches of the services." ARTHUR S. TUCKER, M. D.
Cleveland, Ohio.

Traveler's Report

SIR: Bishop Terenig Poladian, dean of the Armenian Theological Seminary in Antelias, Lebanon, has recently returned from a two months' trip to Soviet Armenia. His Grace was called upon the special invitation of His Holiness Gueorg VI, Catholicos and Supreme Patriarch of All Armenians. This invitation was extended in order that Bishop Terenig should give an accelerated course of dogmatic theology to the students of the theological seminary at Etchmiadzin.

During his stay in Armenia Bishop Terenig visited many historic monasteries and churches. He preached and celebrated the divine liturgy, not only in Erivan, capital of Soviet Armenia, and other cities and villages throughout the Armenian republic, but also in Tiblisi and Nor-Nakhitchevan (Rostov). Everywhere he was greeted with an enthusiastic reception. He found that wherever he went the churches were filled with the faithful and many times the crowds overflowed the capacity of the church, forcing many to remain on foot outside the church during the lengthy services. His visit raised much enthusiasm within the various dioceses of the Armenian church in Armenia and the Soviet Union.

He gathered from his journey that religion is freer now than it was a few years ago. He has noted an improvement especially within the Armenian church and predicts that this will continue.

ARDASHES TAVITIAN.
Armenian Theological Seminary,
Antelias, Lebanon.

Bundy No Southern Baptist Minister

SIR: In your editorial on the American Legion (May 19), you refer to "Southern Baptist evangelist," and in a previous issue, I believe, you identified Edgar Bundy as a Southern Baptist evangelist. It seems to me you are using the same technique of attempting guilt by association that you so often decry. In the first place, Southern Baptists have no official evangelist; and in the second place, no man with that name is listed among the Southern Baptist ministers in the convention's *Annual*.

PORTER ROUTH,
Executive Secretary.
Southern Baptist Convention,
Nashville, Tenn.

[We apologize to the Southern Baptist Convention. We used a newspaper designation without checking, as we should have done.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Korea Has Show Of Sacred Art

Paintings Depicting Jesus' Life Provide Example of East's Interpretation—Music Returns to Capital

SEOUL, KOREA, May 2.—This city's art lovers are climbing to the fifth story of a bomb-gutted department store to see the unique exhibition of paintings in which Ki Chang Kim depicts the Christ of the Korean mind and countryside. The scenes portrayed range from the annunciation to the ascension. Recalling the many queries she has heard on furlough as to the possibility of seeing Oriental interpretations of Christ in art, this correspondent is led to state that when Kim's exhibit is available for "travel," as it surely will be, it will fill a manifest need. We have recently had two outstanding musical treats: the concert of sacred music by the Korean Oratorio society conducted by Tai-Joon Park, a graduate of the Westminster Choir School; and the first postinvasion concert by the Korean Philharmonic orchestra, conducted by John Kim, who recently returned from studying with Eugene Ormandy in the United States. The oratorio society was organized by Dr. Park in 1945; it was the first choral group to receive the "culture prize" from the mayor of Seoul.

Goats, Rabbits and Bees Arrive from U. S.

Dexter Lutz, former Presbyterian missionary now serving with the United Nations Korean Civil Assitance Command, was on hand in Pusan with the committee to receive the shipment of goats, rabbits and bees sent by air from the United States by the Heifer Project. Church World Service is "loaning" the rabbits and goats to deserving farmers, who earn the right to keep them by returning "offspring in the same health, age and quality as the animals received" for distribution to still other deserving farmers. More than 200,000 bees in 200 hives are also being distributed.

Armed Forces Rebuild Korean Institutions

Rebuilding of churches, schools and orphanages has been a major project of the armed forces' Assistance to Korea program. Gen. Maxwell Taylor recently announced that from November through March the value of supplies and services contributed was $4,876,742, with 150 projects completed and 512 under way. Meanwhile, over 200 farm families have moved back to the much-fought-over Chorwun valley. Five towns are being developed there, with access routes and public health and municipal facilities constructed by the armed forces.

Presbyterians Hold Annual Meeting in Andong

At the Korean Presbyterian General Assembly in Andong, North Kyungsan province, April 22-28, Pastor Won Yong Lee of Andong, elder church statesman, was elected moderator, and Kyung Jik Han of Yung Nak Church, Seoul, was re-elected vice-moderator. A notable action of the assembly was the re-forming of the consultative committee made up of national and missionary members of the assembly, organized in presbyteries for closer, more efficient cooperation. A special committee is heading the five-year advance program which will culminate in celebration of the 75th anniversary of Presbyterian work in Korea. The assembly approved the plan to erect an interdenominational building on the historic South mountain site near Seoul where Easter sunrise services are held each year. The building will be a memorial to all martyred Korean Christians.

Y.W.C.A. Holds 18th Convention

Pres. George Paik of Chosen Christian University gave the keynote address at the Korea Y.W.C.A.'s 18th national convention here. He spoke on the conference theme, "Renewal in Christ." Other speakers during the three-day sessions were the mayor of Seoul; Solemn Park, the government's minister of social affairs; Mrs. Hyun Sook Park, minister without portfolio in President Rhee's cabinet; and Dr. Helen Kim of Ewha University. The excellent attendance at the meetings demonstrated not only the wide interest in the Korea Y.W.C.A.'s vital program, but also the phenomenal recovery this phoenix capital has made from the devastation of war.

And So Forth

Protestant Episcopal Bishop Harry S. Kennedy of Hawaii reported that he was particularly impressed during his Holy Week visit to the troops in different sectors by the number of frontline chapels built during the past year. This was his fourth tour of Korea.

Myron Pilbrow of the American Friends' service unit is spending several weeks in Korea surveying relief needs and means by which his organization can distribute relief goods to the needy.

Invited to address the Republic of Korea army, navy and marine academy students at Chinhae, Kyung Jik Han spoke eight times in two days on "The Meaning of Christian Faith" and "What Christ Means to Me." Dr. Han reports that between 20 and 30 "decisions" were made at each of the eight services.

Two hundred Presbyterian women from all over Korea met at Yung Nak Church here recently for their annual business session. They named Mrs. George Paik to represent them at the quadrennial meeting of the Presbyterian, U.S.A., women's organization in Lafayette, Ind., in June. Mrs. Pilley Kim Choi is president of the Korean women's synodical organization.

SUE COMSTOCK ADAMS.

Church at Japan Christian University Dedicated

The first section of the church on the campus of the new Japan International Christian University near Tokyo was dedicated May 9. Funds for the building came from J.I.C.U. friends in Iowa. Among the 170 students admitted to the university's second freshman class April 1 were 6 from Hongkong, 6 from the United States, 2 from Formosa and 2 from India.

Few Laymen on Germany's List

Delegates and Visitors to Evanston Are Mainly High Church Officials or Professors of Theology

EAST GERMANY, May 12.—It seems to this correspondent regrettable that so few laymen are numbered among the German delegates and visitors named to attend the World Council of Churches Second Assembly in Evanston, and that there are only six women in the 36-member delegation. Eighteen of the delegation represent the various Lutheran bodies, 6 the Reformed, 12 the United Church (in former Prussian territory) and similar church bodies. Six of the delegation are bishops, 15 church presidents or other high officials, 10 theological professors. Three leading young men and women are going as youth delegates. Most of these people hail from West Germany. Bishop Dibelius, who will head the delegation, wrote an article in a recent issue of *Die Kirche* tracing the course of the ecumenical movement in Germany. He notes that it began enthusiastically in the twenties under Söderblom, then almost died out during the nazi regime. After the war, despite the help given Germans by foreign churches, the German churches felt it best to be reluctant about forging ties outside the borders of the country.

'Schneider' Again Ready To Answer Questions

The new edition of Schneider's church yearbook (for 1952) is as up to date and informative as ever. (Joachim Beckmann is now editor of the yearbook, having succeeded the late Johannes Schneider, who founded the annual and edited it for many years.) As usual, there are more authentic statistics from the regional churches than one can get from reading the church papers. Also, there are articles by authors on timely subjects relating to the churches, as well as resolutions, letters and official reports which are of historical significance. Of the 520 pages, 52 deal with church life in East Germany. One interesting revelation of the new volume has to do with the percentage of church members who participate in holy communion; Bavaria leads with 46 per cent, Bremen is at the other end of the list with only 8.

Plans Approved for New Kaiser Wilhelm Church

Werner March, who some 20 years ago designed the stadium for the Berlin Olympic games, is to be the architect for the rebuilding of the famous Kaiser Wilhelm church in Berlin (Charlottenburg), which was badly damaged by bombs during World War II. His design has been approved by church authorities. March plans to leave the ruins of the main tower intact, and to design the rest of the church along modern lines. What is left of the east wing will be incorporated into the new building. There has been a great deal of discussion about the reconstruction. Conservatives wanted the building to look just as it did before

the war; their opposites insisted that the church should be designed to fit into the modern architectural style favored in post-war Berlin. Others wanted a combination of the conservative and modern. It is their viewpoint which has won out in March's design.

Novels by Christian Authors Appear

In former days, one seldom found able German novelists dealing with religious topics; such novels as did concern religious themes were of inferior literary quality. During the past twenty years, however, this situation has been changing, and some of our best novels have been written by men of definite Christian convictions. Some time ago Kurt Ihlenfeld, a prominent Protestant, won the Berlin literary prize for his novel, *Wintergewitter* ("Winter Storm"). His latest book, *Kommt Wieder* ("Come Again") deals with present-day problems in divided Berlin. Two other recent novels are by authors who write from the Christian viewpoint: *Voersoehnung* ("Reconciliation") and *Hundert Jahre sind wie ein Tag* ("A Century Is as a Day"), by Werner Beumelburg. The latter gives a much more complimentary picture of the family life of the German "burgers" of 50 years ago than is usual with our writers.

And So Forth

Although the East German authorities are in some ways more liberal toward the churches than they were last year when they revoked the license of *Stafette,* the magazine of the Christian youth organization, there seems little chance that the license will be renewed. Apparently there is too much opposition to renewal on the part of the F.D.J., the state-sponsored youth organization.

Churches in East Germany may no longer buy wine for use in communion services at a special rate; they must now pay the regular price, plus the state tax.

Two East German clergymen were recently sentenced to prison for alleged "political" crimes. Rev. Schulz of Halle must serve 42 months; Rev. Hagendorf of Seyda, 30.

Because of a lack of applicants, 500 of the 1,700 parishes in the church province of Saxony are without pastors. This makes it hard for neighboring pastors, who try to serve the vacant parishes in addition to their own work.

A special government office has been set up in Leipzig to handle permits for foreign guests who wish to attend the Kirchentag to be held in that city in July.

In Wittenberg a 99-year-old clergyman is still preaching and conducting services for parishes of the small Christian sect to which he belongs, not only in his home city but in neighboring towns.

GERMANICUS.

TV Series to Dramatize Changed Lives

The Evangelical Lutheran Church has produced a pilot film in a 13-unit television series designed to "reach the unchurched for Christ." Under the over-all title, "It Happened to Me," the series will dramatize the experiences of persons whose lives have been changed by the Christian faith. The pilot film relates the experiences of Barclay Allen, former dance-band leader.

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Some Texans Hail School Decision

State Church Council Releases Quotes from Religious Leaders Pointing up Christian Implications

WACO, TEX., May 24.—Immediately after word was flashed from Washington that the U. S. Supreme Court had declared racial segregation in public schools unconstitutional, the Texas council of churches released to wire service and newspaper correspondents statements which religious leaders of the state had prepared in case the decision went as it did. Here are typical quotes: "The Christian people of Texas, both colored and white, will accept the decision as an opportunity to put into practice the principles of a Christ who knew no race."—R. F. Curl, president of the state council of churches. "There is no such thing in the United States as a separate but equal school for minority groups. The decision . . . was inevitable."—Roman Catholic Archbishop Robert E. Lucey of San Antonio. "We welcome these changes and pray that our people will apply Christian understanding, patience and forebearance."—Bishop Everett H. Jones of the Protestant Episcopal diocese of West Texas. "What millions of people throughout the world have been hoping and praying for is now accomplished. . . . I have complete faith that our southern people will rise to this new challenge in a way that will prove to all the world that we are truly Christian and that our devotion to the democratic way of life is genuine, not mere lip service."—Blake Smith, pastor of University Baptist Church, Austin.

Circulate Information on Primary Candidates

In an effort to obtain data to help Texas Christians as they prepare to vote in the Democratic primary in July, the state council of churches has mailed questionnaires to all candidates for state political office. The project follows a pattern used successfully by the San Antonio church council for several years. That council has gathered data regarding candidates and checked their opinions and performance on social and moral issues, then assembled this information in a "voters' guide" for distribution to church members on the Sunday preceding elections. The state council will assemble similar information on candidates for state office, distribute it to local groups, and encourage them to supplement it with information on candidates for local and regional offices.

S.M.U. Elects Willis Tate New President

Willis Tate, for several years vice-president in charge of development at Southern Methodist University, has been elected to succeed Umphrey Lee as president of the Dallas institution. Dr. Lee, whose resignation in March was prompted by ill health following a heart attack a year ago, had been president of S.M.U. for 15 years, during which time buildings and other assets have been added at the rate of $1 million annually. The plant is now valued at $26 million. At the May 6 meeting of the board of trustees at which the new president was elected, Dr. Lee was elevated to the newly created post of chancellor. Dr. Tate, 42, is the youngest man to be elected to head S.M.U. since it was founded in 1915.

Trustees Reprimand Professor Beaty

At its May meeting, the S.M.U. board of trustees reprimanded Prof. John O. Beaty of the English department for the methods he employed in charging that "un-Christian influences" are attempting to undermine the university. (See The Christian Century for March 10, p. 307.) A special committee reported it had found no evidence to support Dr. Beaty's allegations, and described as "deplorable" his tactics in presenting his charges to students, patrons and press rather than to the administration. It reiterated the Christian principles upon which the university was founded, stated that teaching in conflict with them would not be tolerated, and said that members of the university unable to support its ideals should "retire."

Tells Story of Disciples In Texas

Colby D. Hall, professor of church history and dean emeritus at Texas Christian University's Brite college of the Bible, has recorded in a 436-page volume published by the university's press the history of the Disciples of Christ in Texas. Dr. Hall, who has seen much of this history develop since 1890, and who has himself carefully preserved all the original records he could find, traces the history since Disciples first came to Texas in the 1820's. He devotes a long and carefully written chapter to the split between "progressives" and "conservatives" which was climaxed around 1906 with one faction's forming the Churches of Christ.

And So Forth

Meeting in Abilene recently, Texas Baptist Sunday school workers asked parents, public school teachers and other Christians to join with them in opposing the sale of "publications which degrade the morals and principles of Christian society."

Since 1936, membership of the state's Baptist churches has jumped 118 per cent to 1,307,052, it was reported at the recent meeting of the executive board of the Baptist general convention of Texas.

Early returns from a modern "parable of the talents" have led Eugene Hutchinson, pastor of St. James Methodist Church, Houston, to predict that members of his congregation will return between $550 and $700 profit on the $300 he handed them in $5 bills last January. Members were told to invest the money and return the profits. Mr. Hutchinson used his own $5 to purchase materials for a "bucking broncho" hobbyhorse which he built and sold; he now has a backlog of orders for other hobbyhorses.

As the result of protests by a Methodist minister, the Dallas city council has voted to ban all drinking of beverage alcohol at athletic events in the Cotton Bowl stadium. The new ordinance provides a maximum fine of $200 for violation of the ban, and empowers police to confiscate all liquor found in the stadium.

Dallas Theological Seminary this year graduated 63 students—largest class in its history.

C. E. BRYANT.

Magsaysay Lauds Religious Liberty

Philippines' President Tells Protestant Assembly Principles of Justice and Equality Will Stand

MANILA, May 14.—The fourth postwar biennial convention of the Philippine Federation of Christian Churches opened with a reception by Pres. Ramon Magsaysay for leaders and delegates. Bishop Enrique C. Sobrepena of the United Church of Christ spoke for the federation, informing the president of the basic beliefs of Protestants and their desire that the principle of separation of church and state shall not be undermined despite the threat of the Roman Catholic Church to bring this about. President Magsaysay declared: "You must tell me when I am right and when I am wrong. Without your help I will fail." He explained that as president of the republic, he has a moral battle to fight against the forces of evil, greed and selfishness. Reminding the delegates that the words which spurred Filipinos on during World War II were justice, equality and liberty, he said that his job now is to translate those principles into living reality, and he noted that those principles are reflected in separation of church and state. "There will always be religious freedom in the Philippines," he said.

Keynote Address Given by Visiting Youth Leader

The keynote address to the convention was given by James Hine of the Presbyterian, U.S.A., Board of Foreign Missions, who has been visiting student projects in Europe and Asia. He startled the delegates by declaring that in general it must be said that Christian work with youth is irrelevant and ineffective. But he had noted an exception in Germany, where a vigorous youth movement exists. "Young people are curious about communism, but they will listen to the Christian challenge when it is presented effectively," he said. Dr. Hine noted that it is becoming increasingly difficult for youth to bear a Christian witness in countries like India and Pakistan, where Christians are a minority.

Yap Succeeds Nabong As Executive

Richard C. Bush, chaplain for the federation, reported on the ground-breaking ceremony for the new Protestant chapel, fellowship center and chaplain's residence on the campus of the University of the Philippines, where Bush is serving a growing group of students. Two new missionaries who have joined the federation's staff were presented to the delegates. They are Reuben Gums, in charge of radio programming for the audiovisual department, and Robert Crawford, director of the department of literature and journalism. Abundant opportunities are being found for witnessing through audiovisual work and literature. New officers elected at the convention are José A. Yap (Baptist), who succeeds Juan Nabong (Methodist) as executive secretary; Gumersindo Garcia (Methodist), president; Josefina Phodaca (United Church),

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vice-president; and Loreto Saysay (Disciple), recording secretary.

Philippines Refuse to Sign Reparations Agreement

After months of patient work on details for payment of reparation claims by Japan to the Philippines, the Philippine government refused to sign the agreement. This came about after anti-Japanese feelings returned to the surface, following paid advertisements in the newspapers reminding the people of Japanese atrocities. Over against this agitation was set the voice of the Evangelical churches. In an editorial in the *Philippine Christian Advocate* Juan Nabong reminded Filipinos that on the cross Jesus asked God not for reparations, but for forgiveness for his enemies. In a sermon at Manila's Cosmopolitan Church, Cornelio M. Ferrer, director of the rural life department of the Federation of Christian Churches, said that the Philippines should forgive the Japanese and not ask for a single centavo in war reparations.

Assemblies of God Sponsor Faith Healing Services

Faith healing activities by the Assemblies of God reached a climax when thousands attended open-air services near the old walled city of Manila. But they declined after the Philippine Federation of Private Medical Practitioners instituted criminal action against Rev. Clifton O. Erickson for practicing medicine illegally. Erickson had advertised: "Bring your sick! Blind, deaf and dumb, crippled and afflicted! Miracles of healing before your eyes!" The case was dropped, however, when Rev. Lester Sumrall of Bethel Temple took the blame for the publicity and Mr. Erickson signed a statement declaring that he does not claim to possess the ability or power to cure any "human disease." Just now the Assemblies of God threaten to win over to their group two large Methodist churches. One of Manila's outstanding Methodist leaders, Dist. Supt. Ruben Candelaria, has gone over to their cause, and will serve as one of the pastors of Bethel Temple.

And So Forth

Protestant chaplains took an active part in the first national Philippines Boy Scout jamboree. Jorge Bocobo, chairman of the Protestant committee on scouting, was a keynote speaker at the jamboree.

Velva Dreese, formerly a Disciple missionary in the Philippines who is now director of women's work for the United Christian Missionary Society, is spending four months working with women's organizations here. Another former Disciple missionary, Edith Noffsinger, head of adult education in Hawaii, spent two months visiting churches and schools in the Philippines. The University of the East presented her with a certificate honoring her "distinguished service in the field of education."

Rev. and Mrs. James Moore, Methodist missionaries temporarily assigned to the Philippines for the past three years, have been reassigned to Seoul, Korea, where Mr. Moore will resume his audiovisual work with the National Christian Council. During his time here he has served as a district missionary, pastor of a downtown Manila church and chairman of the Federation of Christian Churches' audiovisual department.

GEORGE EARLE OWEN.

Christians and Muslims Confer

Representatives from East and West Meet in Lebanon for Conference on Common Convictions

TORONTO, May 18.—This correspondent has just returned from Bhamdoun, Lebanon, where, the last week in April, 50 representatives of the Islamic and Christian faiths met together in a weeklong conference. There, in a country half Christian, half Muslim, they explored the spiritual resources the two religions have in common. The object of the convocation, called by American Friends of the Middle East, was not to seek any syncretism of the two faiths, nor to deny the heritage which each considers unique and indivisible. Rather, the purpose was to consider how their common conviction—that God is the source of all existence and that man's supreme allegiance must be to him—can more effectively challenge that present-day secularism which knows no reality beyond the material, no allegiance beyond the state, no morality beyond convenience.

These two theistic faiths have existed side by side for 1,500 years, and so far as is known this is the first such conference ever held. It was said in Bhamdoun that in the 9th century John of Damascus, leading Eastern Orthodox theologian, tried to assemble such a conference, but failed. Perhaps the present attempt would not have been made had it not been for the presence of the communist threat which today Christians and Muslims equally confront and fear.

From the East, From the West

Muslim delegates came from the Arab countries of the Middle East, from India, Pakistan, Afghanistan and Malaya. Among them were both religious and lay leaders. Westerners were particularly impressed by the intelligence, character and piety of the Muslim laymen; distinguished scholars and citizens though they were, they witnessed beyond doubt that their primary devotion is to Islam.

Christian delegates were present also from most of the countries represented by the Muslims, and also from North America, Europe and Australia; among them were clergymen and laymen from Coptic, Roman Catholic, Orthodox and Protestant churches. While the Catholics were enroute, they received instructions that they were to attend only as observers; but they were there and they were interested. André Trocme, a French Protestant, read a message from Prof. Louis Massignon of Paris (a Roman Catholic), explaining that though he was unable to attend, he is engaged in a movement for reconciliation between Muslims and Christians, and declaring that the Bhamdoun convocation corresponded with a purpose he had cherished for almost a half-century.

Preconvocation publicity was avoided to shield delegates from certain countries from the communist attack their attendance was sure to bring. Though the Western press was helpfully silent, the communist press managed to be informed about the affair, and sought to intimidate Mus-

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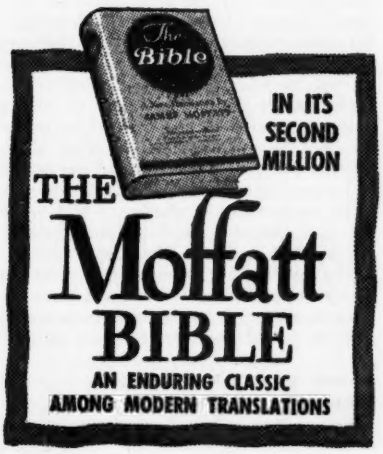

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lims known to be invited by branding all who attended as having "sold out to American imperialism." The Muslims suffered opposition also from other sources. The Grand Mufti of Jerusalem and much of the Arab press greeted the convocation with hostility reflecting opposition to U.S. and U.N. policy in Palestine. Interestingly, some critics suspected the promoters of the convocation of being pro-Arab, others scorned them as "disguised Zionists."

'No Essential Barrier'

The Muslims spoke with one voice in declaring that there is in the nature of Islam no essential barrier to harmony with Christians or Jews; they affirmed their affinity with both as "peoples of the Book." Their reiterated conviction was succinctly stated in a speech by Director Kalifeh Abdul Hakim of the Institute of Islamic Culture in Lahore, Pakistan, when he maintained that Islam has consistently preached the essential unity of all theists, that the term "Islam" itself (meaning the submission of all one's will to the will of God) is a term used for the religion of all the great prophets, including Abraham, Moses and Jesus. If this were not so, he said, the vast Indo-Pakistan subcontinent, a major part of eastern Europe, and the Iberian peninsula would have been forced to accept Islam when those areas were ruled by Muslim peoples. He admitted, however, that Islam's ideals are often at grave variance with practice, that Muslim history, like Christian history, has often been a reproach to its own faith. "Muslims have to be converted to Islam as Christians have to be converted to Christianity," he said.

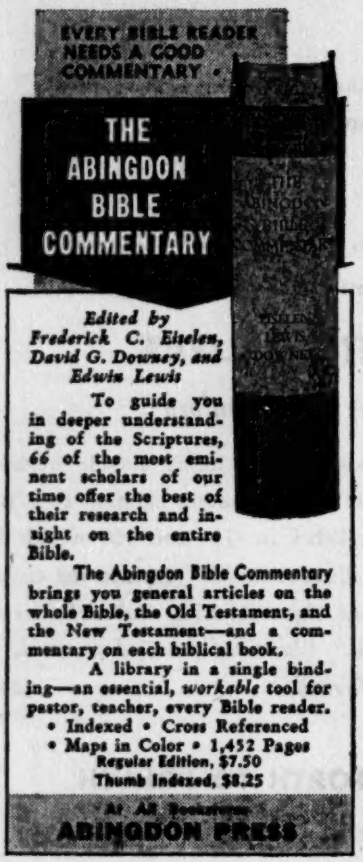
The convocation was supposed to keep to the realm of religion and avoid politics. If Christians found that task difficult, Muslims found it impossible; they regard politics as one aspect of religious activity. They consider it unreal to discuss Christianity without reference to the political policies of "Christian" nations, particularly in regard to the policies those nations have followed in the East.

Refugee Problem Disconcerts

Like Banquo's ghost, the spectre of the 880,000 Arab refugees from Israel (135,000 of whom are Christians) continued to disconcert the conference table. To the Arabs, they are the symbol of an intolerable wrong. Western delegates to the convocation had a unique opportunity to discover that relations between Islam and the West are bound to remain critical unless the West makes some radically new and sincere attempt to regain the good will that their devious policies in Palestine have almost irretrievably damaged. The utmost attempt to maintain the formal discussions of the convocation within the bounds of religion and away from the emotion-charged realities of politics could not hide this pervasive fact.

However, the mere fact that the convocation did assemble, that it proceeded with a constructive program in a situation loaded with explosives, and finished in an atmosphere of mutual respect and good will, is in itself a hopeful light in a dark world. The Muslims' bitter resentment against the Western world did not impair their personal friendliness toward the Western delegates. Both Muslim and Christian felt that it was good to be there. The days of exploration toward mutual understanding left not only a pleasant memory but a strengthened desire to work in the future for lessening of the hatreds and hostilities that have shamefully marked Muslim-Christian relations in the past. Throughout, there was manifest a desire to keep intact the bridge of friendship.

ERNEST MARSHALL HOWSE.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Question Malan's 'Apartheid' Note

Many South Africans Feel the Prime Minister's 'Explanation' to U. S. Pastor Misleads

HEALDTOWN, C. P., SOUTH AFRICA, May 13.—No small stir has been created in South African news recently by Prime Minister D. M. Malan's reply to a letter sent him by Rev. John Piersma of Oakdale Park Christian Reformed Church, Grand Rapids, Mich., requesting an explanation of this country's policy of *apartheid* (segregation). Dr. Malan wrote that *apartheid* is part and parcel of the South Africa tradition, supported by the majority of its people. He explained that the nation's Dutch Reformed Church opposes the ignoring of racial differences between white and black in everyday life, but is prepared to do all in its power to "implement a social and cultural segregation which will redound to the benefit of both sections." "The church acknowledges the basic rights of the state as a particular divine institution to regulate the lives and actions of its citizens," he said, and added: "Allegations that the country's nonwhites are not accorded political rights are untrue. In the urban areas, advisory boards, whose members are elected by the residents of black residential areas, provide an adequate mouthpiece. Tribal authorities are now being established in rural areas. . . . However heavy the burden, white South Africa is committed to a policy of Bantu development in keeping with the positive tenets of *apartheid*."

Bishop Reeves Protests Malan's Reply

The prime minister's letter called forth a stream of comment in the press. Said the *Outlook*: "The picture it offers is not . . . a true one because, although much of fact is stated, far too much that is not less pertinent is left out, while some statements simply cannot be accepted." Foremost among the critics has been Anglican Bishop Ambrose Reeves of Johannesburg, who has himself addressed a letter to Dr. Piersma commenting on Prime Minister Malan's reply "in the hope that you will understand better why some of us have serious misgivings over the present application of *apartheid*." Bishop Reeves wrote that while he has been impressed with the Africaan (Dutch-descended) people's sense of divine calling, to which Dr. Malan referred in his letter, "it disturbs me that, while they have taken seriously the biblical concept of the 'people of God,' they so often fail to ask why this people was chosen." He added: "The vocation of being God's people had to be worked out in obedience to God for his own sake, not for their own interest." Noting that in South Africa *apartheid* is a policy adopted by the ruling group for self-preservation, Bishop Reeves said he cannot quarrel with that motive, but does not believe it should be given religious sanction.

Appeal for Funds to Support Native Weekly Draws Fire

Bishop Reeves has also been in the headlines recently because of his opposition to

the government's scheme to remove thousands of natives from the environs of Johannesburg to an area further from the white residential sections. Even more publicity has been given his appeal in England for funds to support *Saamtrek,* a weekly which supports the trade union movement among African workers. He asked Canon Collins of St. Paul's Cathedral, leader of "Christian Action," to collect the funds. Collins, already under fire for his statements on South Africa's native policy, appealed to the British Trade Union Congress. But he met an uncompromising refusal; the congress said it is obliged to maintain good relations with its colleagues in South Africa. However, news of Reeve's appeal roused wide opposition here. B. J. Schoeman, minister of labor, called for sending Bishop Reeves back to England "bag and baggage." He pointed out that the bishop, supported by Fr. Huddleston, an Anglican priest, were the first to agitate against the government's proposal to shift Johannesburg's "black spots." "This sort of person is responsible for the criticism South Africa gets overseas," Schoeman declared.

Appoint Natives to Office In Transkei

The action of the South African government in appointing four Africans as chairmen of district councils in the large native territories in the Transkei has given great satisfaction to the people of the area. The general council of the territories, which has been in session in Umtata, adopted a resolution expressing to the government its "sincere appreciation of the honor." Speaking to the resolution, one councillor stated: "Although the district council system has been in operation in the Transkei for years, we never expected at any stage that natives would be appointed as chairmen of these councils. The African people are glad to assume responsibility in any office of government, no matter how small." The minister of native affairs stated that the appointment of the Africans as chairmen is an experiment, which the government hopes will be a success. Said Chief Magistrate Wronsky, chairman of the general council: "The idea is to increase the number gradually until all the councils have native chairmen, and, finally, until my chair here is taken over by one of you."

Churches Protest Exclusion From Bantu Education Plan

The Transkeian general council was not so pleased at passage of the Bantu Education act, which its members feel has endangered the education of the African people. Religious and secular bodies have expressed similar views in recent weeks. The Methodist Church's Board of African Education, for example, issued a statement to the press announcing its rejection of the reported statement of the secretary for native affairs that natives are only now to receive the "real thing" in education. The Methodist statement protests because the churches, which through the years have borne the major burden of Bantu education, were not consulted in preparation of the new act. It expressed bewilderment over the decision to take from the churches the responsibility of educating the Bantus, for which endeavor they have long received government recognition and support. "The work and development of Bantu education, which the churches have maintained for so long under considerable hardship and difficulty, appears not to be recognized," says the statement. "This is shown by the unfavorable conditions which have been imposed upon the churches for the continuance of their educational institutions."

Government Report Concedes Little Use for Missions

A similar attitude to Christian missions is revealed in the just-published report of the commissioner for colored affairs for the year ending March 1. "The formerly peaceful atmosphere of the mission station has been adversely affected by the unfavorable influence of city life," says the report. "Especially the younger generation of colored [Eurafrican] people appears to be susceptible to foreign ideologies which have also penetrated the mission stations. . . . Notwithstanding all the good work done in the past, it is now generally accepted that the mission stations, as originally established, have served their purpose." The report adds that a definite deterioration of agricultural practice has set in on the mission stations because only aged people remain there, and the housing situation is poor. In reply to a question as to what might be done to adapt the mission stations to modern conditions, the report states that the solution would appear to lie in planning and executing long-term development schemes providing for agriculture, employment, housing, education and social services.

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Protestant Quits São Paulo Race

Brazilian Y.M.C.A. Leader Withdraws Candidacy for the Governorship After Religious Protest

RIO CLARO, BRAZIL, May 14.—Prof. Nilo Amaral of the University of São Paulo, a Protestant and president of the São Paulo city Y.M.C.A., was put forward by several political parties as a candidate for governor of São Paulo state in the October elections. He had the support of incumbent Governor Garcez, a liberal Roman Catholic. However, even some liberal newspapers criticized the selection, pointing out that it would be "strange" if São Paulo state, founded four centuries ago by the Jesuits, should come to be governed by a Protestant, "an enemy of the Roman Catholic Church." All the critics, however, recognized Professor Amaral's integrity and devotion to public service. After a number of political conversations, Professor Amaral decided to withdraw as a candidate, but apparently not entirely because of the religious opposition. In a letter to the parties which supported him, he urged them to forget their divisions and cooperate to seek the "common good." At least three candidates will stand for the governorship.

Religious Ceremonies Mark City's 400th Anniversary

In commemorating the 400th anniversary of São Paulo city this year, Roman Catholics dedicated their large and beautiful new Cathedral of St. Paul. Protestants celebrated the anniversary in the new "Presbyterian Cathedral" dedicated a few months ago, one of our finest Protestant churches. Governor Garcez was represented in the Protestant celebration, which was attended by about 4,500 people. Camillo Ashcar, a Protestant deputy in the state legislature, spoke of the influence Protestantism has in Brazil's public life, pointing out that while its adherents are few in number, they have given to the nation many prominent educators, authors, judges, public officials and scientists.

Protestant Confederation Answers 'Red' Charges

The Evangelical Confederation of Brazil has replied to the charges made by E. Kerr, Baptist pastor, that it is controlled by "reds." Its reply was published in the São Paulo newspaper which carried the original charges by Mr. Kerr. (See The Christian Century for March 24, p. 380.) "There are no communist pastors in Brazilian Protestantism," says the confederation. "This is to be expected, since Christian doctrine is antithetical to Marxism." The confederation explained that Mr. Kerr has probably been influenced by "that religious controversy initiated in the United States by Carl McIntire, to whom all who protest against injustice and misery are communists." It also denied that it is "modernist" in theology, pointing out that it refused to admit a so-called "liberal" church which wished to join its ranks. The confederation suggested that if Mr. Kerr really wants to fulfill his duties as a citizen he should give the government the names of the pastors he insists are communists, so it can take steps to protect itself against them.

De Ataide Sees Crisis In Pan-Americanism

Tristão de Ataide, liberal Catholic author and former lay leader of Catholic Action in Brazil, declares that Pan-Americanism is in a time of crisis. He says this became apparent at the Bogotá conference, where international communism was rated as of greater danger than dictatorship. He considers it unfortunate that the conference rejected Uruguay's proposal that *every* sort of totalitarianism be condemned. De Ataide thinks the conference was influenced by the mood prevalent in the United States, "where a minority with reactionary tendencies fails to take into consideration the opinions of other nations." He is willing to credit the United States with economic and political leadership in the world today, but concludes that it lacks the qualities that might make also for cultural leadership.

Worker-Priest 'Adventure' Attracts Brazil's Interest

The interference of the Roman Catholic hierarchy in France with the activities of that country's worker-priests has aroused wide interest in Brazil. Says deAtaide: "As in every pioneer movement, the adventure of the worker-priests carries with it the worst kind of suffering—misunderstanding by members of one's own faith." De Ataide concedes that some of the leaders of the worker-priests committed errors—Desroches, who left the church, and Montuclard, who preached adaptation of Christianity to Marxism. But, says he: "Even considering those errors, these men are preparing the way for Christianity of the 21st century. The present moment is not favorable to movements designed to conquer new fields for the church." De Ataide, a loyal Catholic, is not against the hierarchy; he considers the worker-priests' protest not so much against their superiors as against the "theological presuppositions" of the church.

Priest Defines 'New Modernism'

N. Boer, a Brazilian Roman Catholic priest, has written a whole series of articles on the worker-priests. He thinks their "adventure" may be decisive for the future of Catholicism throughout the world, because it reflects the problems of contemporary society and because French Catholicism is so highly respected, particularly in Latin America. Boer thinks the worker-priests were influenced by "Protestant ideas, the new modernism, Gallicism and nationalism, which resents interference by a foreign power [the Vatican]." By the "new moderism" he means "that social phenomenon, the effort to conciliate Christian truth and Marxist reality."

JOÃO DEL NERO.

New Edition of 'Broadcasting Religion' Available

The National Council of Churches' broadcasting and film commission has revised, enlarged and brought up to date its manual on religious broadcasting for use by local groups. *Religious Broadcasting*, a comprehensive guide and voluminous resource book, is available from the commission at 220 Fifth Ave., New York 1, N. Y., at $1.50 per copy.

Church View Aids 'Loyalty' Decision

Arizona Council's Survey, Played Up in Press, Is Credited with Spurring Defeat of 'Oath' Measure

TUCSON, ARIZ., May 18.—The survey on the attitudes of Arizona's clergymen and laymen to the proposed "loyalty oath" legislation before the last session of the legislature was a decisive factor in defeat of the measure, Joseph Stocker, Phoenix free lance writer, declares in an article soon to be published in the *Reporter*. The informal survey was conducted by the state council of churches' department of Christian social relations. The *Arizona Republic*, largest newspaper in the state, featured the survey in a key story under an eight-column headline, and thus sparked opposition to the bill on the part of many people who did not even know such legislation had been proposed. The bill was defeated after bitter debate on the floor of the house of representatives. The publicity given the survey brought the church council more commendation than any action or statement in its history. "It also brought us more brickbats, but they were outnumbered by the compliments," said Frank Durand, executive secretary.

Arizona Anticipates Decision On Segregation in Schools

Anticipating by 12 days the Supreme Court decision on segregation in public schools, Superior Court Judge Charles C. Bernstein of Maricopa county on May 5 ruled that segregation of Negro elementary school pupils in Arizona is unconstitutional. The decision came a year after Judge Fred C. Struckmeyer, Jr., also of Maricopa county, had held that high schools may not segregate students. Judge Bernstein's decision was followed the next week by word that Mesa will desegregate its schools next fall. Phoenix has announced that 20 teachers on the staff of Carver High School will be absorbed into the faculties of other schools in the city. Arrangements had already been made to close all-Negro Carver at the end of the present semester. Last fall Phoenix started a program of gradual desegregation in its elementary schools; Tucson completed desegregation three years ago. Segregated schools still exist in Flagstaff, McNary, Coolidge, Casa Grande, Stanfield, Eloy, Marana and Yuma. Most of these communities have large numbers of migrant workers—chiefly Negro and Spanish-American.

Troubled by Finances, State Council Rethinks Function

The executive committee of the Arizona council of churches is rethinking the council's function and organizational relationships. This action was precipitated by the resignation last month of Frank Durand as executive secretary on the ground that financial resources and machinery for carrying on work at a professional level are inadequate. The launching last year of the Phoenix council of churches and ministers has cut into existing and potential resources of the state council, while the church council at Tucson, Arizona's only other major

city, has been expanding its program and staff in recent years. The state council's financial problems stem in part from the fact that many of Arizona's churches are still mission-supported, while others are themselves supporting their own missions elsewhere in the state. Only two of the member denominations have executives residing in Arizona. On Durand's resignation, Arthur B. Kinsolving II, council president, commended his creative efforts during his five years of service, and Walter Coffman, a member of the executive committee, noted the significant growth the council has made in recent years.

Arizona to Vote on Sale Of Liquor to Indians

Arizona citizens have been cautioned to plan in advance to avoid the many problems that can arise with the legalized sale of liquor to Indians. Adolph Maloney, vice-chairman of the Navajo tribal council, has suggested that proper study of the situation might minimize the ill effects that have turned up in New Mexico since that state lifted all its restrictions on liquor sales to Indians. Arizona voters will decide at the November general election whether they want to take a similar step. The Arizona proposition, however, would retain the present ban on sales in reservations until July 1, 1957.

Young Indians Initiate Scholarship Plan

While Indian leaders continue to plead for more educational aid, a group of young Indians has set up a scholarship for an Indian student at the University of New Mexico. They work through the Kiva club, which was started with 15 students and now represents 13 tribes. One of the club's purposes is to assist in overcoming difficulties arising from the abrupt transition from Indian school life to that of a university. Pres. Hampton Haozous says that the first scholarship is only a beginning; a fund will eventually send a half-dozen or more Indian students through school each year. On April 24, with the approval of the All-Pueblo council, a program of Indian dances was given to raise money for the project. The services of the dancers—some of them professionals—were donated. The daughter of Martin Vigil, chairman of the Tesuque council, is the first to receive a Kiva scholarship.

And So Forth

As the result of petitions circulated recently by United Church Women of Roswell, N. M., the city council has accepted a proposal for a nonsegregated swimming pool in Parque del Hondo in that city.

Louise Bashford of Denver, newly appointed migrant supervisor for New Mexico, made her first official visit to the state to attend the annual state meeting of United Church Women in Santa Fe.

The Arizona conference of the Evangelical Lutheran synod of the Pacific Southwest (U.L.C.A.) was formally organized at a special convention at Grace Lutheran Church, Phoenix, May 2. This is one of four conferences of the synod, the others being in northern and southern California and Hawaii. Rev. Frank H. Clutz of Phoenix was elected president.

Selwyn Smith, pastor of University Baptist Church, has been named president of the Tucson ministers' association, succeeding Rabbi Albert T. Bilgray of Temple Emmanuel.

The corporate name of the Desert Mission of Phoenix has been changed to the John C. Lincoln Hospital in honor of the chief donor. The hospital has been licensed by the state department of health since 1951.

The first woman to be elected to the San Carlos Apache Indian tribal council is Priscilla Smith. She gained much of her support from younger members of the tribe with whom she has worked on numerous welfare projects.

Chief speaker at the annual meeting tonight of the Phoenix council of churches is to be Wayne A. Neal, executive secretary of the San Diego, Calif., church council.

HAROLD L. LUNGER.

Georgia Church Council Urges Support of Human Rights

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adopted a statement speaking "not *for* but *to*" the 550,000 Christians who are members of the communions represented in the council. The statement says, in part: "It is imperative that Christians oppose every encroachment on human liberty, every racial discrimination and every lack of reverence for God or for man whom God created in his image. Those who seek to express Christian convictions in public life should have immediate and effective support from all the Christian forces of Georgia."

'Welcome Book' to Help Pay Youth Expenses

The United Christian Youth Movement is sponsoring a "welcome book" to help on the travel expenses of 120 youth consultants from abroad who will attend the World Council of Churches' Evanston Assembly. It hopes to obtain 5,000 signatures of American young people in the book, along with a contribution of $1 per signer. Explains Roderick French, U.C.Y.M. national chairman: "These youth consultants are not official delegates of their churches, and hence their expenses often are not paid." The "welcome book" will be presented to the overseas youth consultants at Evanston.

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26,000 Evanston Tickets Are Sold

Orders Still Being Taken for Admission to Public Sessions—Hold Midwest Church-State Conference

CHICAGO, May 26.—Thirty days after the 33,000 tickets for admission of the general public to 11 of the plenary sessions of the World Council of Churches Assembly to be held in suburban Evanston in August went on sale, 26,000 had been sold. Requests for tickets have come from all the 48 states, from Canada and Mexico and from a number of other countries. Paul G. Macy, who is in charge of the Evanston ticket office, announces that those who wish to apply for tickets may still obtain them on a "first come, first served" basis by writing to World Council Tickets, 1800 Sheridan Rd., Evanston, Ill., enclosing a stamped, self-addressed envelope and $1 for each ticket requested. Persons who wish to attend the Ecumenical Festival of Faith at Soldier Field, Chicago, on the opening night of the assembly, Aug. 15, and who want to be assured of a seat are urged to procure a "souvenir program" by sending a contribution of $1 or more to Ralph G. Schell, Room 1208, 8 S. Dearborn St., Chicago.

Warns Catholics Must Employ More Lay Teachers

Addressing the four-day National Catholic Educational Association meeting here recently, Sr. Mary Josetta, R.S.M., dean of St. Xavier College in Chicago, declared that "there will be a tremendous financial problem for our people as we use more lay teachers—which we must do." She pointed out that nuns who teach in this city's parochial schools receive from $50 to $60 a month plus shelter, whereas lay teachers must be paid around $250. Even these lay teachers are making a financial sacrifice, she said, considering what public school teachers are paid. Sister Josetta is vice-chairman of an educational conference of the Sisters of Mercy, which is one of the largest Catholic teaching orders in the United States. It operates 12 colleges, 134 secondary schools and 380 elementary schools, besides many hospitals.

Hold Midwest Conference On Church and State

The two-day midwest conference on church and state held here May 7-8 was climaxed by the address of Emmet McLoughlin, former Roman Catholic priest and author of the recently published *The People's Padre*. Dr. McLoughlin, who is now superintendent of Memorial hospital in Phoenix, Ariz., told an audience which packed Orchestra hall of the 10 years of intellectual and doctrinal struggle which preceded his break with the church in which he had been nurtured. He dwelt on two features of Protestantism which particularly impressed him after his emergence from the "intellectual rigidity" of Roman Catholicism—the fellowship of its churches, and its insistence on a "personal" rather than a "regimented" interpretation of the Bible. The other conference sessions were held at Faith Presbyterian Church, whose pastor, Thomas J. Megahey, is president of Americans United for Separation of Church and State, local affiliate of Protestants and Other Americans United for Separation of Church and State, which sponsored the conference. Among those who addressed the sessions were Virgil A. Kraft, Methodist chaplain at the University of Chicago, Prof. James Luther Adams of Meadville Theological Seminary, and Glenn Archer, national director of P.O.A.U. Charles Clayton Morrison, Harold E. Fey and Merle Kaufman participated in a panel discussion on the church-state problem. Mrs. Dorothy Larson of Johnsburg, Ill., and Renzo Bianchi of Carleton College, Northfield, Minn., discussed contemporary betrayals of religious liberty in Illinois and in Italy.

2,600 Presbyterian Men Attend Conference

The National Council of Presbyterian Men's eastern regional conference held here some time ago broke all attendance records for the six years the organization has been in existence. Some 2,600 men crowded the sessions and forced the Palmer House hotel management to schedule dinner meetings in the exhibition hall. The council, of which Paul Moser is executive secretary, now has a membership of more than 400,000 in 2,050 local chapters. A western section of the sixth annual meeting had been held a few weeks earlier in Sacramento, Calif. At the sessions here, the men listened to speeches and addresses and participated in dozens of "talk it over" conferences led by pastors, missionaries at home and abroad and laymen who have pioneered in developing the nationwide program. David B. Cassat, president of the Interstate Finance Co. of Dubuque, Ia., was elected president of the council for the coming year.

Seminarian Preaches Sermon at Chicago Sunday Evening Club

Roger A. Cowan, 26-year-old student at Western Theological Seminary (Presbyterian, U.S.A.), Pittsburgh, won the annual "Seminarian Preacher of the Year" award in the sermon contest sponsored by the *Pulpit* and the Chicago Sunday Evening Club. He presented his winning sermon, "The Tower Beyond Time," at the club's May 2 service. "Let us be thankful . . . that we are alive in what seems to be a godless age, that we have an opportunity to grapple with its problems," he said. "The clergy stands guilty in many cases of capitalizing on present anxiety by . . . making religion an opiate rather than an objective, a refuge instead of a revolution. Too many have tended to blend with the people around them. . . . Such leaders become sentimental mouthpieces for the whims of the public, so that the pew only hears itself reflected in the pulpit."

And So Forth

Harold Cooke Phillips, pastor of First Baptist Church, Cleveland, addressed the Chicago Sunday Evening Club for the 25th time at its service April 2. His subject: "Self-denial, the Door to Life."

Ralph T. Templin, Methodist minister who was a missionary to India 1925-40 and is now professor of sociology at Central State College, predominantly Negro institution at Wilberforce, Ohio, became the first white minister to join the Methodist

Church's Lexington conference. He was taken into membership at the annual meeting here early in May.

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Baptist Churches Maintained Throughout Russia

The Southern Baptist Convention's news service reports that a recent issue of *Bratsky Vestnik* ("Brotherly Messenger"), published in Moscow, reveals that churches of the Evangelical Christian-Baptist Union are now to be found throughout the Soviet Union. The 58 congregations in the Kharkov area have a combined membership of 5,967. One Kharkov church seats 1,000 persons, while the Baptist church in Moscow has room for 2,500.

'CENTURY' FILE WANTED

Bodleian Library, Oxford University, England, desires to complete its file of The Christian Century. It needs issues beginning with Aug. 29, 1951 (Vol. 68, No. 35) and continuing to March 3, 1954 (Vol. 71, No. 9). If any readers have a *complete* set of these issues and are willing to contribute them to this famous library, they may communicate with Harold E. Fey, The Christian Century, 407 S. Dearborn St., Chicago 5, Ill.

The Church Roll

The 1954 Albert and Mary Lasker Foundation awards in planned parenthood went to Harry Emerson Fosdick, pastor emeritus of Riverside Church, New York city, and Mrs. Elise Ottesen-Jensen, founder of Sweden's National League for Sexual Enlightment.

Charles B. Templeton, who has been serving for the past two years as full-time evangelist for the National Council of Churches, has been appointed secretary of the division of evangelism of the Presbyterian, U.S.A., Board of National Missions. In his new position (beginning Sept. 1) he will continue to some extent his travels and speaking, and at the same time head up the widened Presbyterian, U.S.A., program in evangelism, which for the past seven years has been known as the New Life Advance.

Engebret O. Midboe has been named secretary of the National Lutheran Council's bureau of service to military personnel. An Evangelical Lutheran pastor, Mr. Midboe has been in the army chaplaincy for the past three years. He succeeds Gynther Storaasli, who headed the bureau from June 1948 until this year.

Ora A. Spaid, religion editor of the Louisville *Courier-Journal*, was given the annual James O. Supple memorial award for excellence in the field of journalism. The presentation was made during the annual meeting in Boston of the Religious Newswriters Association, which sponsors the award in memory of James O. Supple, religion editor of the Chicago *Sun-Times* before his death in a plane crash near Tokyo in 1950.

Robert D. Whitaker, religion editor of the Providence, R. I., *Journal and Bulletin*, has been elected president of the Religious Newswriters Association for a two-year term. He succeeds George Dugan of the *New York Times*.

A. K. Reischauer, retired Presbyterian, U.S.A., missionary who founded the interdenominational Tokyo Woman's Christian College in Japan, has, on behalf of Emperor Hirohito, been awarded the Third Order of the Sacred Treasury for his contribution to Japanese education. He is one of the few foreigners ever to receive the award.

Three churchwomen who have expressed their Christian faith in community service were among the women receiving this year's national Mary Margaret McBride awards. They are Mrs. Fred Weser of Huntington, W. Va., honored for her work in aiding mental patients; Mayor Martha P. Shaw of Sumter, S. C.; and Frances Morton, originator of the "Baltimore plan" for slum clearance and head of the Baltimore citizens' planning and housing association. The three women were among candidates nominated by state or local councils of churchwomen across the country.

Evanston Delegates

This column presents the fourth consecutive installment of The Christian Century's listing of official delegates named (as of April 1) by their respective churches to the World Council of Churches' Second Assembly at Evanston, Ill., Aug. 15-31.

UNITED KINGDOM AND EIRE—*Baptist Union of Great Britain and Ireland:* Rev. M. E. Aubrey, Godalming; Rev. Leonard George Champion, Bristol; Rev. Gwenyth Hubble, Birmingham; C. T. LeQuesne, London; Rev. Ernest Payne, London.

Churches of Christ in Great Britain and Ireland: James Gray, Birmingham.

Church of England: Bishop G. K. A. Bell, Chichester; J. O. Blair-Cunynghame, Brentford; Kathleen Bliss, Bromley; O. W. H. Clark, Sittingbourne; Mrs. Eric Coombs, London; Mrs. G. F. Fisher, London; Archbishop G. F. Fisher, London; George Goyder, London; Rev. S. L. Greenslade, Durham; Kenneth Grubb, London; Rev. H. G. G. Herklots, Doncaster; Bishop A. M. Ramsey, Durham; Rev. R. E. Raynes, Mirfield; Rev. R. D. Say, London; Rev. Oliver S. Tomkins, Lincoln; Bishop J. W. C. Wand, London; Bishop I. S. Watkins, Bristol; F. B. Wilkins, Lymm.

Church of England Missionary Dioceses: Bishop H. W. Baines, Singapore; Bishop L. J. Beecher, (Mombasa), London; Bishop F. W. T. Craske (Gibraltar), London; Rev. J. C. Houghton, Lusaka, Northern Rhodesia; Rev. S. J. E. Peach, London; Bishop Alfred Stanway, Dodoma, Tanganyika; Bishop W. H. Stewart, Jerusalem, Jordan.

Church of Ireland: Rev. R. C. H. G. Elliott, Belfast; Rev. R. R. Hartford, Dublin.

Church of Scotland: Rev. John Baillie, Edinburgh; Rev. W. J. Baxter, Glasgow; Rev. J. W. C. Dougall, Edinburgh; Mrs. E. D. Jarvis, Glasgow; Rev. R. Stuart Louden, Edinburgh; Randall Philip, Edinburgh; Rev. W. S. Tindal, Edinburgh; Rev. T. F. Torrance, Edinburgh; Rev. J. Fraser McLuskey, Broughty Ferry.

Church in Wales: Bishop John C. Jones, Menai Bridge; Rev. C. Witton-Davies, St. Davids.

Congregational Union of England and Wales: Rev. Elsie Chamberlain, Hampton; Rev. Leslie E. Cooke, London; Rev. J. Trevor Davies, Bournemouth; B. J. Hartwell, Southport; Rev. John Marsh, Oxford.

Congregational Union of Scotland: Rev. James M. Calder, Glasgow.

Episcopal Church in Scotland: Bishop I. Hannay, Onich.

Methodist Church: Rev. Eric W. Baker, London; Rev. Wilfred Easton, London; Dorothy H. Farrar, Ilkley; Prof. Thomas E. Jessop, Hull; Rev. Harold Roberts, Richmond; Rev. W. Russell Shearer, Birmingham; Rev. Donald O. Soper, London; Rev. E. Clifford Urwin, Sanderstead.

Methodist Church Missionary Dioceses: Rev. P. K. Dagadu, Accra, Gold Coast; Rev. Atherton Didier, Jamaica.

Methodist Church in Ireland: Rev. Joseph B. Jameson, Belfast.

Presbyterian Church of England: Rev. R. D. Whitehorn, Cambridge.

Presbyterian Church in Ireland: Rev. James Rowland Boyd, Belfast; Rev. R. R. Davey, Belfast.

Presbyterian Church of Wales: Rev. D. R. Thomas, Llandinam.

Salvation Army: Claude Bates, Chicago, Ill., U.S.A.; Joseph Dahya, Bombay; Mrs. Donald McMillan, New York, N. Y.; Mrs. Albert Orsborn, London; Yasowo Segawa, Tokyo; Gordon Simpson, London.

United Free Church of Scotland: John Forrester-Paton, Alloa.

(To be continued)

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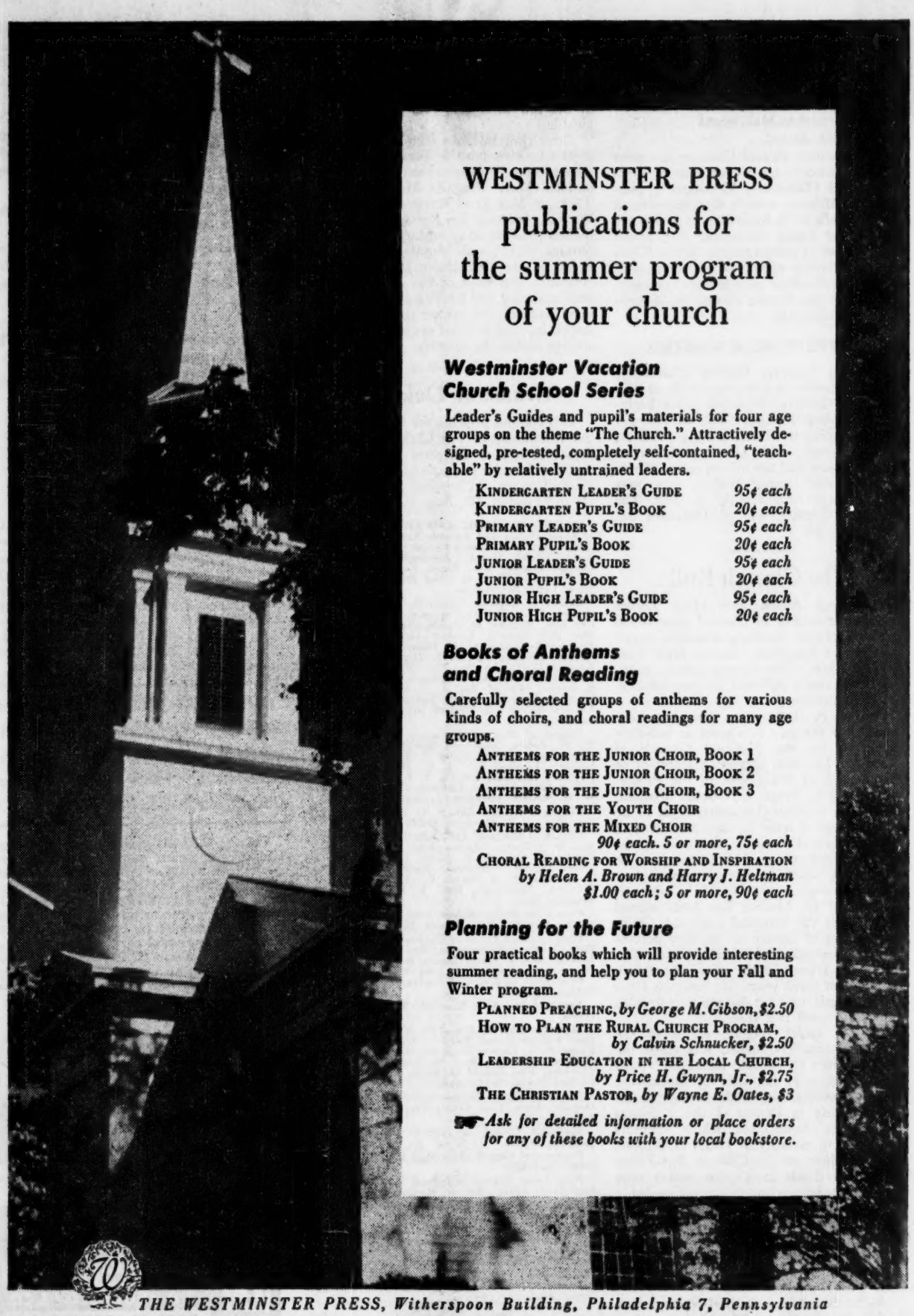

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